CHRISTIAN LETTERS OF Mr. PAUL BAYNE.

Replenished with diuerse Consolations, Exhortations, and Directions, tending to promote the Honour of Godlinesse.

BIBL CANT ACAD

HEBR. 3. 13.

Exhort one another dayly, while it is called to day, lest any of you be hardened through the deceitfulnesse of sinne.

LONDON,
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1622.

421 ; 01

TO THE RIGHT WORSHIPFVLL, and Christian Ladies, the Lady WELD, and the Lady LENNARD: *Grace, and Peace.*

RIght Worshipfull and worthy Ladies, if there bee anie one thing wherein I make singular account of my friends loue, it is, when by some good meanes they are setting mee

forward in the wayes of ſaluation: and on the other ſide, I cannot ſo reioyce in any improuement of my beſt loue and ſeruice to them, as when mutually I may be a helper forward of their faith. I write not this, as fauouring any ingratefull burying ciuill and humane kindneſſes in obliuion, but as giuing the preeminence to the worke of loue, which eſpecially is imployed in aduancing that good part, which as our Sauiour intimateth to *Martha*, ſhall not bee taken away from vs. Let it not therefore I pray you (my honoured good Ladies) ſeeme ſtrange, that in the deſire of the beſt good to your ſoules, I preſent to your view, and inſcribe by particular Dedication, to your Ladiſhips, the enſuing Bundle of Letters, part of the Workes

Workes of a Reuerend Diuine, who liuing, ſhined as a bright Starre in the Church of God. For I am perſwaded, with Gods bleſſing, which is all in all, that if you attentiuely reade this Booke, you ſhall find many ſweete Motiues to heauenly-mindednesſe, effectuall conſiderations to qualifie the bitternesſe of ſorrow, which often befalleth vs in this vale of Teares; and laſtly, no ſmall attractiue to draw vp your minds from theſe vaniſhing delights below, to thoſe hopes and ioyes of an inheritance incorruptible, vndefiled, that fadeth not away, reſerued in Heauen for you. I will not enlarge my ſelfe, to ſpeake in commendation of the Author of theſe *Chriſtian Letters*, who no maruel he ſpeaketh to ſeuerall points ſo graciouſly,

who felt heauenly ſtraines in his Meditations ſo plentifully. This preſent Booke will (as his other Writings haue done) ſpeake for him, I doubt not, ſufficiently. One part of which hath beene tranſcribed while the Author liued, and the Copie was not to be had in Print, in my knowledge, full many a time; yea, hundreds of times, or neerer a thouſand times, if ſome godly perſons haue not miſ-reckoned. Now, why I chuſe your Ladiſhips, in whoſe name to commend this Worke to the Church of God; though I might alleadge other reaſons, yet for the preſent let this ſuffice, That as you are Siſters in nature, ſo you are neerer Siſters in grace, and therefore wel may bee ioyned in one inſcription, whom God hath linked in ſo holy

holy vnion. I will not by longer Preface hold your Worships from the Booke it ſelfe. Reade it, my reſpected good Ladies; and the Lord giue you vnderſtanding in all things. *Febr.* 22. 1620.

Your Ladiſhips, readie to all ſeruice in the Lord,

EZ. CH.

CHRISTIAN LETTERS:

Containing Diuine Inſtructions, Exhortations, and *Conſolations.*

GOOD Miſtreſſe *B.* we muſt not thinke it ſtrange, when need is, to be made heauie with many afflictions, for this hath euer beene the portion of Gods Children, who through many Tribulations haue entred into his Kingdome. Hee that will not let the ſhew and liueleſſe Picture of Godlineſſe goe, without aſſayling and ouerturning, how much more hath hee an aking Tooth at the Grace which is vn-

fained? Wherefore bee not dismayed, if Changes and Armies of Trials should succeed each other; rather reioyce, that by occasion of these things, you may see your selfe to be builded on that Rocke which none can preuayle against, though it bee neuer so assayled. When the Windes blow, and Stormes fall, then wee may see what Buildings haue sure Foundations: then those that are otherwise, cannot be hidden. Our whole care, when Temptations follow vs, standeth in this: First, wee must iudge aright of them, and the end for which God doth send them: Secondly, wee must seeke wisedome and strength, which may make vs vndergoe them, to Gods glory, and our comforts. All euils which befall vs in soule, bodie, and condition, they are medicinable sorrowes sent of God, that the soule holpen by them, as by bitter potions, might by renewed repentance more and more purge it

selfe

ſelfe of that true Soule-ſickneſſe, that ſinne and corruption which dwelleth in it. If wee were as innocent as *Iob*, yet muſt wee humble our ſelues vnder the hand of God, when hee ſendeth aduerſities. Wherefore, in all renewed occaſions of this kinde, let vs iudge our ſelues, and grow more vile in our owne eyes; that thus humbled vnder Gods mightie hand, wee may further and further receiue his grace, for the exalting of vs: And this is the end of God, why hee at many times bringeth many and diuers aduerſities. The reaſon is: this exerciſe of a broken ſpirit may ſtill bee renewed effectually in vs: euen as Phyſicians, to bring away ſicke matter more fully and ſafely, are forced againe and againe to open the veine, taking away now ſome bloud, now other ſome, as the partie may beare; ſo doth God, not at once, but many times bring away this corruption which dwelleth in vs:

And

And as Physicians now giue one thing, now another, lest nature, vsed still to one, should not bee mooned; so God doth sometimes in bodie, sometimes in minde, sometimes in our estate deale with vs, because hee doth see, that the longer wee are vsed to this or that crosse, the lesse it worketh with vs. But lest wee should be swallowed vp of euils, wee must ioyne with care of humbling our selues, that wisedome and strength which may make vs hopefull and ioyfull, euen in the middest of our afflictions. The things that befall vs, wee must not looke at them by outward appearance, but wisely consider how they are changed in Christ, who hath taken away the poyson which would bee in the euils wee suffer, and made them seruiceable for our good. As Children, through want of Wisedome, are troubled at Bug-beares; so wee are much afraid of things which cannot hurt

vs.

vs. This wisedome which doth make vs truely to discerne things as in Christ they are, doth make vs couragious in bearing of them. It is better with the body when it feedeth on bitter hearbes which breed good bloud, than when it feedeth on sweete meates, which ingender bitter vomits and mortall sickenesses. Againe, as al sweet, without any tarte intermeddled, is not so pleasing: so if in the tenor of our liues wee should not sometime know discasement, our comforts would when wee inioy them bee nothing so tastefull to vs. Besides, wisedome will tell vs that these things come and goe as the raine on our cloathes, which in a while drieth vp, and all is as before: so when heauinesse is with vs in the euening, wee see ioy returning euen before the morning often. Did wee not through false glasses see things otherwise then they are, they would not cast vs downe so much as they doe. Wee there-

therefore wisely obseruing how many wayes the grace of God our heauenly father doth change these things into our good, euen as the art of the Apothecary doth make a poisonfull Viper into a wholesome Triacle, we must choose rather affliction than vanity. Now we want strength, wee must being conscious of it, come to him, who maketh vs able to doe all things through his strengthening of them, who strengtheneth his in the inner man to long sufferance with ioyfulnesse, who hath said, Such as looke to me, shall renew strength. Our strength is to claspe Christ, and hold to him as the person in whom is all our strength. The Conies are a weake creature, but they digge in the rocke, worke themselues holdes vnder ther earth where they may bee in safety: we are set to schoole to them to learne of them, that whereas we are weake, we priuie to it, would by faith worke our

selues

ſelues into that Rocke Chriſt Ieſus, againſt whom the gates of hell cannot preuaile. When the Apoſtles had receiued his ſpirit of ſtrength, they made a play of all their ſufferings and labours; euen as in bodily things wee ſee men that haue ſtrength and courage, as theſe porters and ſuch, they will make a ſport to beare ſuch burthens as a weake creature would tremble to lift at. Want of this wiſedome and ſtrength, what voyces doe they draw from vs? Euen ſuch as theſe; Were it any thing, ſaith one, but this, I could hope to receiue good from it; Were it any thing but this, I could hope to beare it. Whereas did wee put on this ſpectacle of wiſedome, wee ſhould ſee that there were nothing ſo fit as this to doe vs good, which God chuſeth to vſe before other. Did wee in conſcience of our impotency ſeeke to Chriſt to make vs able, wee ſhould not doubt but to finde ſtrength enough

nough whereby to beare that comfortably, which wee thinke most tolerable. Wherefore as I know you subiect to some exercises, so I wish you more and more communion with your Christ, on whom resteth the spirit of wisedome and strength, that you may beare them, yea bee more than conqueror in them.

I doe desire to remember you with the first of those whom God by his prouidence hath endeared to me aboue others. Being not fit to continue long in writing, with my hearty commendations and thanks for all your loue, I commit you to God.

Yours in Christian affection,

Paul Bayne.

My

MY Christian Friend, being much indebted vnto you, for the kindnesse I haue receiued from you, I thought good to let you see that I doe not altogether forget, what I cannot so fully as I would requite: wee cannot so discharge this debt of loue, but that wee must still stand indebted one to another. Now bethinking how I may bestowe my selfe for your good, I doe not know any meane more fruitfull, then that of Christian exhortation, by which wee prouoke each the other to loue. Wherefore giue mee leaue to stirre you vp, but to labour for the present fruit of your affliction forepassed, and to prepare your selfe against future tryalls, if God should bee pleased to prooue your patience yet further in time to come. Wee see the earth then hauing endured the nipping stormes of the Winter season, it commeth to receiue into her bosome the beames of the Sunne now more ap-

approached, the earth I say before fruitlesse, doth put forth and become fruitfull: thus wee, though in the Winter of our temptation while the fauour of God seemeth to haue forsaken vs, though in this taking wee finde it enough to doe to keepe life at the roote, yet when now God doth warme our hearts with the sense of his loue, which is better then life it selfe, then wee must labour to put forth both bud and blossome, yea to bee filled with the fruits of righteousnesse, which are to the prayse of God through Iesus Christ. When the Deuill cannot longer hinder our deliuerance out of any euill, yet hee will labour to keepe vs without vnderstanding hearts, that wee shall not bee able to acknowledge God in that hee hath wrought for vs: by which meane the soule is kept from being bettered by that it hath receiued. If with our hearts wee vnderstand not the louing kindnesse and faithfulnesse

fulneſſe which God hath ſhewed toward vs, then our loue to him will not be increaſed, for wee loue him, becauſe we finde him to haue loued vs firſt; our faith will not be ſtrengthened, if wee haue not obſerued how truſty the Lord is to all that beleeue in him: for this growth wee take in knowing God by his word and works; this doth make vs grow in beleeuing on him: according to that, They who know thee, will truſt in thee. Wherefore this beeing an enterprize of Satan, when hee cannot defeate vs of good things, then to keepe vs, if it be poſſible, from the ſpirituall fruite of them, let vs bee wiſe to ſeeke vnto God who hath ſaid, I am he that teacheth thee to profit, that he would be pleaſed to giue vs his ſpirit which may teach vs to know what hee hath done for vs. If this bee obtained, then the benefit will follow, both of our trials and deliuerance: Our ſinne ſhall bee more purged out of

vs,

vs, our graces ſhall bee more ſtrengthened, yea they ſhall bee more actiue and ſtirring in vs, making vs more ready to, and plentifull in euery good word and worke then beforetimes we haue beene. Theſe are the chiefe ends for which God ſendeth all our viſitations: as the end of bitter potions is to purge forth ſicke matter from the body; ſo all our griefes ſent of God, are medicinable bitterneſſe to cleanſe our ſoules. Now as the faculties are ſtrengthened in vs when wee are rid of ſuch ſicke humours as did ſo offend them, ſo all the graces are the more confirmed by how much ſinne is more remoued. In the third place, a bodie, when ſicknes doth not weaken the faculties of it, is full of motion, ſound bodies loue to bee ſtirring, eſpecially if coldneſſe doe not benumme the members and make them vnfit for motion. Thus the ſoule, when God hath ſcattered the cares and luſts which did oppreſſe

preſſe it, and by his loue ſhed into it, diſſolued that frozen coldneſſe which is an enemy to heauenly action, then it doth in loue and zeale to his glory beſtirre it ſelfe diligently, both in the duties of the generall calling of Chriſtians, and the particular callings in which we are in reſpect of our outward condition. Theſe being the fruites which ſhould follow affliction, giue diligence to finde them in you more and more: it is the ſeale of that election and calling by God, according to the purpoſe of life, when you feele that things worke thus together for your good. Euery baſe metall may be put into the fire, but that which abideth in it and commeth foorth more refined by it, that is precious and of much account. Euery man may be put into the furnace of affliction, but if we endure chaſtiſements and come forth more and more purged by meanes of them, then it is a ſure ſigne wee are veſ-

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sels of Siluer, and vessels of Gold, ordained of God to glory euerlasting.

Now I come to that second taske, I did vndertake of prouoking you to prepare against times to come. Though great sicknesses breede sometime long health, yet it is true on the other side, that no winde but may blow raine when God is so pleased, no state so calme which may not soone turne tempestuous, should not the Lord be more gracious. The Diuell, when now God hath made vs get the vpper hand of some grieuous temptation, doth lye in ambush, and bend all his forces to draw vs into pride, at least into security and presumption touching things which may hereafter befall. Wherfore seeke to God to make you ready for euery thing wherewith he shall try you. In peace we prepare for warre: wearing a weapon doth not make a man the sooner sett on, nay it preuenteth this

danger

danger ſometimes, and alwaies makes a man ready to defend himſelfe when he is aſſailed. God doth ſet vs to learne of the Ant this point of Wiſdome: that ſmall creature gathereth and hoordeth food in Summer, which may be ſufficient in winter ſeaſon: and when we haue that prouidence in Summer to make prouiſion of Hay and fodder for our beaſts againſt their need, how ſhould we be worthy rebuke, if we ſhould not now in peace ſtore vp in our hearts thoſe things which may be vſefull and helpefull to vs in time of our trouble? Now this practice ſtandeth in three things chiefely. Firſt, in getting a watchfull ſagacitie, by which our ſoules doe diſcerne aforehand what kind of euents and exerciſes they are ſubiect vnto in this vale of teares. Secondly, In learning by due conſiderations, to know how wanting we are in wiſedome, how weake in regard of that ſtrength which maketh vs able to ſtand when

when we are tryed. Thirdly, In flying to God by faith, holding him, as who hath beene, is, and must be, the rocke of our saluation: looking to Christ the author and finisher of our faith, who hath receiued this commandement from his father, that he would not onely call vs and bring vs into the state of grace, but keepe vs in it and raise vs vp at the last day: who is a great Saniour, keeping his (as *Paul* saith) from euery euill worke, to his heauenly kingdome. Now when by faith we thus hang on God our Sauiour, then wee are, as it were, in a strong Tower, wherin the gates of hell shall not be able to hurt vs, much lesse to preuaile against vs. God doth set vs to schoole to the Conies, that of them we might learne this lesson: they are a weake timorous creature yet they haue this wisedome to worke themselues holes in the earth, burrowes to which they may returne for shelter; and though they

they goe out sometimes, yet they still returne euer and anon vnto their holds. Oh, so must wee, conscious of our weakenesse, by faith worke our selues into the Rocke Christ Iesus; and though sometime wee are abroad, as it were, in many other matters, yet wee must still returne and renew our beliefe towards him. I may not prosecute these things. The Lord teach you by his Spirit so to acquaint your selfe with him, that you may with much more confidence and boldnes resort to him in all your necessities. Moreouer I haue sent you a *Soliloquie*, which I did long since pen, that it might be an Introduction, leading by the hand a well disposed Christian to take vp a forme of words betweene God and his soule for the increase of his deuotion. Thus with my hearts desire to God for you, I take my leaue.

The God of consolation and compassion bee with you my good and louing Sister, and remaine with you for euer.

I Know not whether I should write of gratulation vnto you, and thanke-giuing vnto God for your deliuerance, or else of some comfort against your troubles, if you yet remaine in them: Considering the Lords ordinary dealing, if you be not already deliuered, your deliuerance cannot bee farre off. But forasmuch as the wayes of God with his children are diuers, whose steps we can no more find out, than know the way in the aire where the bird hath flowne; I know not whether he will holde you in the Schoole of your grieuous temptations. Well I am assured that the issue shall be good, assured also that the length and grieuousnesse of them, shall accordingly adde vnto the weight and

and ſhining brightneſſe of the Crowne which in Chriſt Ieſus is prepared for you: aſſured finally that the cõfort which thoſe which are or ſhall be tempted, will be much the ſtronger and deeper, as they ſhall vnderſtand that you which haue beene ſo long and ſo ſharply exerciſed, were at the laſt ſo graciouſly deliuered. Be therefore of good comfort (my good Siſter) although the Lord plunge you into the Sea, yet he will goe downe with you thither to keepe you, that you ſhall not be drowned: although you paſſe thorow the fire, you ſhall not bee conſumed, becauſe he is with you: although hee leade you from one Sea to another, yet the Lord which commands both the ſeas and the fire (as all other creatures) will for his deare Sonnes ſake worke that fire nor water ſhall not onely not hurt you, but profit you in fining you more and more from the droſſe of ſinne, and waſhing

you from the common filth of the remnants of sinne which are in you. What doe I say that he will be with you in fire and water? It is but a small thing in his eyes. If you were brought to the gates of hell; If hell gates had shut her mouth vpon you, yet there his hand will be with you, and from thence his arme will deliuer you. Yea if hell had swallowed you vp into her bowels, yet it must in despite of it render you vp againe: Her stomacke cannot long holde you, no more than the great monstrous Whale could brooke *Ionas*, which if he had light vpon the wicked Maryners, hee would haue deuoured and digested twenty of them in lesse space. And this is indeed the promise of our Sauiour, *Matth.* 16. That hell gates shall not preuaile against you. They shall fight against you, but shall not preuaile. Whereof I wrote vnto you, for that our friend Master *C.* wrote vnto me, that

that ſince my laſt letters you haue beene terribly ſhaken by a forcible Tempeſt which the Enemie hath ſtirred vp againſt you, wherewith hee had raiſed ſuch a duſt in your eyes, that you had in your iudgement loſt all ſight of the grace and goodneſſe of God in Ieſus Chriſt. But be not diſmaied, my Siſter, for my part I am in good hope that euen as a little before day breake the darkeneſſe is greateſt: ſo theſe grand Pieces which he keepeth in ſtore vntill the caſe be deſperate, be with the clappes they giue, and miſts they ſend forth, meſſengers of your deliuerance, which is before the doore. The truth is, that as to beleeue God to be your mercifull Father, is a precious thing before God, ſo to doubt of his goodneſſe towards vs, is a great ſinne. When further we refuſe the comforts and admonitions that be offered out of his Word, the ſinne is yet increaſed. If blaſphemous

words escape vs, yet sinne is made one staire higher. If your sinnes for the height of them, reach the very heauens, and for their breadth spread themselues from South to North, and their length from East to West: yet the mercies of the Lord our God in Iesus Christ ouer-reach them euery way. For vpon vs all that are thus ouertaken by Satan, it is also verified, which the Apostle saith; that where sinne doth abound, there grace doth more then abound. These large promises hath the Lord made vs to our euerlasting comfort, which he hath set out by the measure of the obedience and sufferings of his deare Sonne Iesus Christ, the height, and breadth, and length whereof (as you know) is infinite, not onely because he was in such anguish of mind for vs, that through griefe he sweat (which was neuer heard of) droppes of bloud which came from him, and cryed, My God, my God, why hast thou for-

ſaken me? but alſo for that his obedience is the obedience of the eternall God, and for that his ſufferings are not onely the ſufferings of a mortall man, but of the immortall God, which as the Apoſtle ſaith, with ſhedding of his owne bloud redeemed vs: not that the Godhead could ſuffer the ſhedding of bloud, but becauſe of the vnſpeakable vnity of the two Natures bound together in one perſon; that which was done to Chriſt the man, is, to our ſingular comfort, ſaid to be done of the eternall God.

Now for the keeping of our part which we haue in the obedience and ſufferings of our Sauiour Chriſt, you muſt turne your eyes from your ſelfe and from your owne workes; vnto the Election and calling of God. For as the Lord ſaueth vs, not becauſe of our good workes, be they neuer ſo many: ſo hee will not condemne vs his Children, becauſe of our e-

vill workes, be they neuer ſo great. Hereunto the Lord calleth vs by the Prophet *Eſay*, chap. 45. where dealing with the rebellious Iſraelites, he ſaith, for Iſrael his choſen ſake, and becauſe they were called by his name, hee would confirme them, and doe them good: becauſe ſaith he, I loued thee, and becauſe thou wert precious in mine eyes, and becauſe I eſteemed thee, I will doe this and this for thee: as if he would ſay, although thou louedſt not me, nor eſteemedſt not me. As for the Lords calling towards you (whereby as by a ladder you may climbe ſafely vnto the counſell of God to know your Election, and what his ſecret decree of you was before the world was made, I referre you to that which I wrote to you before; the markes are many and certaine in you, you neede not, I wiſſe, to haue had ſo many and long temptations: to haue throwne you headlong into euerlaſting deſpaire, if

you had not belonged to the Lord. For as the Children of God are conquerors ouer many temptations, ſo one onely temptation (and that a ſhort one) is able to ſinke the ſtouteſt among the Reprobates into the bottomleſſe pit of hell. Neither muſt you thinke that the grace of God worketh alwaies alike in his Children. When you walke in the fields at winter, you ſee not onely no good fruite, but not ſo much as a leafe on the Trees, in ſome alſo the very trunk or ſtocke appeareth to be dead, yet is the ſappe hidden in the roote, which in due time will ſhew that the tree was neuer dead. Howbeit I neede not leade you into the fieldes, you haue an example at home within your doores: For, when your fire is raked vp, there appeareth oftentimes a ſort of cold and dead aſhes, when there are vnderneath certaine ſparkes, of which you may afterward make a fire. And ſuch is the eſtate

of the Children of God, when through the sinnes they doe commit, and wherein oftentimes they sleepe a great while, they appeare vnto men as forsaken of God, and remedilesse. How much more ought you to bee of good comfort, in whom the Lord hath set such notes of your eternall saluation in Iesus Christ, that all the smoke which the enemy hath cast out, cannot take away the sight of them from vs, or once so much as bring vs in doubt of it? I grant you your selues thinke otherwise; but as in sicke persons wee see it commeth to passe, that they thinke there is no hope of life, when the Physician and standers by see certaine and vndoubted tokens of health: So it is oftentimes in these spirituall sicknesses. You see *David* through the afflictions which the Lord sent vpon him, wrestled oftentimes with desperation, was oft brought into doubt of his saluation, as you

may

may reade in the 42, 43, 77. and 88. *Psalmes*. Where you shall perceiue, that he conceiued of God, as of one in extreme anger and rage with him, as of one that had forgotten him, and had taken his mercy from him. There are also (I grant) voyces of hope mingled with them, because in one and the selfe-same *Psalme*, he changeth the whole course of his Meditations, how he floated, now vp, now downe, now sunke, as it were, in the neathermost hell, now appearing and shewing his head aboue the waters againe. The Sonne of God himselfe through extreme anguish, was (as I said) brought to aske of God why he had forsaken him? If the force of Temptations could bring him which had no sinne of his owne; and was the onely beloued of God, and which had receiued the spirit of fortitude aboue measure, to such a hard exigent and terrible conflict, we ought not to meruaile if the Children of God,

which

which haue sinne dwelling in their mortall bodies, which are not beloued for themselues, but for his sake alone, and which haue receiued but a few droppes of the Spirit (whereof he had the whole Sea) be sometimes plunged ouer head and eares. And wherefore did our Sauiour ouercome that fearefull conflict of temptation, but that it should be our medicine when wee are ouercome of it? Wherefore in this most great conflict did he not onely retaine faith in his heart, but in calling him his Lord, professed it before men with his mouth, but that it should be our remedie, when we not onely feele no faith inwardly in our heart, but deny also outwardly before men with our mouth, that we haue any hope in him? Therefore our Sauiour Christ in S. *Iohn* placeth not our comfort in that we our selues haue ouercome, but biddeth his Disciples be of good cheare, because he had ouercome the

the World; that is to say, all contrarie power to the will of God. Therefore also S. *Iohn* in his first Epistle saith, That our Faith is that whereby we ouercome the World: not onely, because through Faith we vanquish the Temptations; but especially, because we by it, as by a Hand, apprehend the righteousnesse and victorie of Christ, as a satisfaction of that wherein we haue played the cowards. As for intemperate speeches (if any were) it is so to be considered, that they were not spoken (as they say) in cold bloud, and of a malicious purpose, but in a passion, and of a troubled and a broyled minde, which the enemie, when he hath you vpon the wracke, wringeth out of you. And not onely such speeches, but euen some kind of Blasphemie against the Sonne of God, the Sonne of God himselfe forgiueth. Else, I pray you, what should become of the holy man *Iob*, which opened his mouth so wide of God; all which curses,

curſes, ſent out againſt the creatures of God, returned vpon the Creator himſelfe? And although in the beginning hee opened his mouth againſt the Lord, as it were aſlope and indirectly of iniuſtice, as may appeare both by his diſcourſes, and by the Lords owne anſwere, which hee maketh in the end. Of the which man, notwithſtanding all this, note (I beſeech you) what S. *Iames* ſaith, *Chap.* 5. *You haue heard* (ſaith he) *of the Patient man, Iob.* Here you ſee that he calleth him ſo, notwithſtanding all his frowardneſſe againſt his friends, (which were good men, and came of good will, although they were not in euery point ſo well aduiſed) notwithſtanding all his impatience againſt God inwardly, notwithſtanding all his accuſations and curſes openly, which proceeded of impatience. If you aske how theſe can ſtand together; they ſtand well: foraſmuch as the Lord forgiuing and couering his impatience in

Ieſus

Iesus Christ, reckoneth with him as if he had spunne (so to speake) an euen thred of his patience all the time of his Temptation, whereas notwithstanding hee made so many knots, and brake his thred so often. Euen so (good Sister) will he deale with you: for pardoning all your inconsiderate speeches, he will make his account with you for Iesus Christs sake, as if you had prayed to him, and praysed his Name, at the dayes of your Temptation. If some one which had borne you good will, and spoken much good of you, deceiued by euill companie, should happen afterward to reuile you; I would aske you this Question; Whether, if such a one were sorrowfull for his fault, you would forgiue him, or no? When you examine your owne Conscience herein, I dare answere for you, you would not refuse him, nor turne your face from him. Shall you, which haue, in comparison, but a sparke

of

of loue, shew this mercie; and not the Lord, who is nothing else but a fire of Charitie towards them that cry him mercie, and as the Apostle Saint *Iohn* saith, Charitie it selfe? Shall your sparke confirme the forfeit against you, and shall not the bonefire of the loue of God in Iesus Christ, dry and licke vp yours? Shall the cooling and refreshing waters of mercie and compassion be found in a little Channell, and the Fountaine & Head-spring from whence it commeth, be dry? Considering, that in this respect, the Lords cogitations are as farre different from ours, as Heauen from the Earth. And the truth is, that the Lord hath therefore taught vs to pray, *Forgiue vs our trespasses, as wee forgiue them that trespasse against vs*; to this end, that when we feele our bowels of compassion opened to those which offend against vs, we might take that as a sure pledge and vndoubted token of the forgiuenesse of all our sinnes, how great

great soeuer they be. Therefore to make an end where I began, Be of good comfort, deare Sister, you are the Lords, you haue cost the Sonne of God too deare a price, to be a cast-away.

LOuing Cousin, it is my desire, while our liues are ioyntly continued in this flesh, to testifie my Christian loue to you in such duties as tend to build you vp in your holy Faith: it is a common debt, but yet such as wee owe one another so much more abundantly, by how much wee are linked more neerely. I haue thought sometime, that I would not bee so backward to this businesse; but then it hath come vnto my minde, that you are well able to draw on others. Againe, because I know not the things which in your conflicting course most oppose you, whether wants of Graces, or presence of euill Lawes within vs; because I knew not these particulars, I said

with

with my selfe, I shall but shoot without a marke, and fit a shoo to a foot I know not. To what purpose shall I write? Indeed, wee cannot prescribe so pertinently, who know not the estate exactly; and we preuent our selues in these fruits of loue, who make no relation, and personall report, neither in letter, nor by word of mouth, which might helpe those that minister to vs: but halfe a Cake, is better then no Bread; and a generall, safe, and profitable practice must not bee neglected, because wee see a more fruitfull course, which wee cannot attaine. To come then once againe vnto you in generall, till I shall know some specialties, to which I might speake more for your aduantage; there is good hope, that body will doe well, which hath the stomacke right affected: Hunger is a signe of health; so that soule which hungereth and thirsteth after righteousnesse; there is no feare, but it shall be well-liking, and prosper.

I will therefore endeuour to giue a ſpurre to your ſpirituall appetite, that you may come, by meanes of it, to be filled with the fulneſſe of God, with the repleniſhment of his grace. Now as in the body, when the ſtomack feeleth the emptineſſe and ſucking of other parts, whoſe nouriſhment is waſted; then it further craueth: ſo, when the ſoule doth feele how emptie it ſelfe is of grace, then the appetite of it is edged. Wherefore thinke with me, how wanting you are in thoſe points following, that ſo you may be ſharper ſet vpon thoſe graces whereof you feele your ſelfe ſo emptie. Firſt conſider, how farre you are ſhort of glorifying God as you ought: Wee ſhould ſanctifie him in our hearts, words, and workes, vpon all occaſions, and it ſhould grieue vs to ſee him diſhonoured. Wee ſhould doe all things in him, and for him: In him, that is, hauing his warrant; which we haue, when by faith we know that it is wel pleaſing

to

to him, we ſhould doe this, or that: yea, hauing aſſurance of his gracious preſence with vs, to enable vs to all ſuch workes, in which wee know it is his will that wee ſhould walke. Wee ſhould, I ſay, doe all things for him, by making his honour the marke we ſhoot at, in euery thing. Now, how little doe our hearts thinke vpon him, admire him, ioy that we know him, aſcribe vnto him Wiſdome, Truth, Mercy, Power, in his dayly works he worketh for vs, while we are paſſing thorow the barren Wilderneſſe of this preſent World, vnto the Reſt which he hath prepared? It ſhould not be thus, Couſin. If we ſee any man that doth any thing more wiſely, that doth ſhew a faithfull part, or a mercifull office, wee thinke highly of it, and giue it within our ſelues the due conſideration: How much more ought wee to thinke honourably of God, in the dayly works he ſheweth? What a Power is that, which keepeth vs to ſaluation,

tion, who haue ſo little ſtrength, and leſſe wiſdome, whereby wee might ſtand in feare of our ſpirituall enemies and dangers? What a Power, that doth make the World, and the Tentations of it, dead things vnto vs; which are ſo mightie, that the moſt are taken priſoners by them, and we ſhould lye as Captiue Thralls before this or that creature, if God ſhould not ſubdue them, and hold them vnder vs? What Power is that, which killeth ſinfull Luſt in vs; a thing of it ſelfe ſo ſtirring and mightie, and inſatiable in the courſe of it? Finally, that vpholdeth the life of grace in vs? To ſee a fire burning on the Sea, and to keepe in fire on the Waters, were a powerfull fact: but to keepe the life of grace in a ſoule which is dead in ſinnes and treſpaſſes, is farre greater. What Wiſdome doth he dayly ſhew, in making all the things which befall vs, ſerue for ſome good end? in tempering our eſtates, ſo that we are neither out of

meaſure

measure oppressed with grieuances, nor yet inamoured ouer-much with the lushie sweetnesse of this present World: That doth by little & little lead vs forward to perfection, yea, and to sufferings, according as hee seeth we are prepared, by his grace, and made capable of them? For his Truth and Constancie, he doth testifie it abundantly: for wee are euery day to seeke to him; yet hee faileth not, though wee lye vpon him, a sure friend. Againe, how many aduantages doe we giue him against vs? How doe we, by our so little profiting and mending what we know amisse, prouoke him? But he sticketh still fast to vs, and all his wayes are full of mercie: he seeth how weake wee are, and doth so shield vs with his fauour, that out of pitie he will not let the Winde blow vpon vs. When we catch our dayly falls, hee sends for vs by his Spirit, and maketh all whole againe. When strength beginneth to faile, hee, in pitie, putteth vnder, and reneweth

neweth our strength. When wee are heauie, and powre out our hearts to him, telling him how it is with vs, hee doth make vs feele his peace and consolation. When hee seeth that euill things would grow vpon vs, he doth send something or other, which may breake the Nest of such matter, and preuent the mischiefe. Wee finally, which haue soules that are all sores, see his mercie euen in this; that he vouchsafeth to handle our leprous spirits, and by renewing our repentant sense of miserie, and our Faith towards his saluation in Christ, doth lay (as it were) euerie day a new Playster vpon them. Now then, not to obserue and prosecute with due honour, such Power, Wisdome, Truth; Mercie is a defect to bee lamented. Wee take it for a token of an ill minde, when one will not giue to men of parts, that which is their due. What mindes haue wee, who giue God no more in our hearts,

who is so to be aduanced in these and such like respects as I haue named? And this not acknowledged of him, in the dayly experiences which we haue of himthese wayes, doth make vs as much to seeke, when trouble commeth, as if wee had neuer beene acquainted with him. Whereas, did wee acquaint our hearts with him in these his wayes, we should finde it as easie to rest on him, in any triall and necessitie, as men doe one with another: They presume, such an one will not be wanting to them, whose trustie kindnesse they haue had full proofe of, as which neuer fayled them. In the second place, as our hearts should with beseeming affection inwardly honour, so our tongues should tell of him, making knowne such things as we know of him: to smother these things, is his dishonour. Those that belong to great personages, they delight to tell of the valour, policie, bountie of their Lords: yea, we will doe one another this

this credit, to tell what more mark-able parts wee eſpie each in other. Why ſhould our God ſet forth, and not haue a word lent him this way? Finally, whatſoeuer we doe, we are to ſee his leaue and preſence with vs, and to intend his glory in it. Wee are not our owne men, but the Lords ſeruants, bought with a price. Now we iuſtly deeme it irreuerence in thoſe that liue vnder gouernment, if they preſume to doe any thing; much more, if they run a courſe vpon their owne heads, not caring to take vs with them, and know our pleaſure. Againe, men doe looke, that ſuch as they keepe, ſhould doe them honeſtie, and be for their credit: And wee ſee the Retainers of Noblemen ſo addicted this way, that they run themſelues into Bookes, and out of faire Patrimonies, and all to maintaine a Gallancie, which they (though falſely) thinke much making for their Lords glory. Now if we lay theſe together, we ſhall finde, that we in

these wayes haue much beene wanting to our dutie. How little doe we see and possesse our hearts with the reuerent and affectionate obseruing of that wee dayly receiue from God, and so of that wee finde to bee in him towards vs? Our hearts lye asleepe this way. Little doe we ioy to be telling others, and setting forth our Lords honour vnto them, that God might be glorified, and they thus prouoked to seeke the same seruice with vs: and who doth feele this dutifull dependance toward God, which makes him looke vp to the Lord, that hee would witnesse to his soule, by his owne holy Spirit, that his wayes he takes in hand are pleasing to him, that hee will be our sufficiencie in them? Alas, we begin our courses according to custome, and thinke no more of this, than as if we were not tyed to such homage. Wee are as if wee had purchased the Lordship of our selues, and had in our own hands the power of our wayes.

Now

Now then, if you discerne how you haue fayled in this great Commandement, of seeking to glorifie your God; and if your trying your strengths, in labouring the spirituall Obedience which these points decipher vnto vs, finde your vnsufficiencie this way; then you shall finde the emptinesse of Righteousnesse, which shall helpe you somewhat the more to claspe Christ, your Righteousnesse; that in him you may see your forgiuenesse; and Christ your Sanctifier, that hee would doe that hee hath promised you, euen put his Spirit in you, and make you keepe these Commandements more and more, in these Branches aboue-named. And if the Lord shall giue any spurre to your Deuotion, any encrease to your Repentance and Faith, by this meanes, I shall haue cause to reioyce with you. I thought to haue thus gone ouer some other Heads, to haue helped you to see your want of Faith, and reioycing in God, and so to haue

touched those feares of future euents, and possessing your peace, and that vncomfortablenesse which doth hang, in passing our time, about vs. But reade this other Letter I send you, againe and againe; and for the last, know that the Lord doth but hide from vs, and let vs feele wearinesse in going on, that so hee might make vs more depend vpon him, and seek to him, to shine vpon our wayes, and to carry vs on in them, when we feele our inabilitie in our selues. But the Lord, I hope, will enable me at some other time to performe some dutie to you this way. I let this beginning come to you, which lay so long written by me. You must not thinke much I write no oftner; for since my comming home, I haue had necessitie to write very many wayes. I thanke you for all your loue; and wishing you the sweet loue of our God shed into your heart, I take my leaue this sixt of *December*.

Louing

LOuing Friend, whereas in your Letters you complaine of tedious wearisomenesse, which in passing the day, doth ere-while cloze with vs, of which we spake a little together. The truth is, though God doth sometime, onely to humble vs, let such a wearisome vanitie follow vs, that hence wee might consider, what our sinne against God hath done: how to wit, it hath thrust vs out of Paradise, to a laborious and irkesome condition of life; that thus we might be quickened, to begge in Christ that blessing, which doth mitigate those euils: Though againe it sometime doth onely pursue vs, because of performing our duties of deuotion with too much ouerture; for this maketh God loue vs: so that wee finde small ease, till wee returne againe, and shake our selues vp better. Yet the common roote of this griefe, aboue named, is the want of conscionable dependance vpon God for his blessing, and strength

to carry vs on all the day long. Doe you feele, when you riſe, ſuch a ſenſe of your owne weakeneſſe, as maketh your heart to looke to God, that hee would bee your ſtrength & your comfort throughout the whole day? Alas, wee goe on, as if there did need no ſuch matter. The Diuell told our firſt Parents, they ſhould be like gods: and though it is falſe, in regard of any bleſſed conformitie; yet it is too true, in regard of ſinfull preſumption, with which wee are ſecretly poyſoned. For wee doe naturally liue, and hold on our courſes, as if wee were gods within our ſelues, not needing to looke higher for comfort or ſtrength, in which wee might proceed. Now this maketh our God, when wee feele powerfully ſo little need of him, to let wearineſſe and vncomfortableneſſe ouertake vs, which might make vs come to new reckonings within our ſelues, and more affectionately to ſeeke vnto him,

him, that he would be with vs, and carry vs on, and refresh vs. Now if you discerne, that there is in you such a secret Selfe-sufficiencie, and that your spirit awaketh not with such pouertie in it, which maketh you looke vp to God, with conscience of your infirmitie, and confesse, that if he be not your strength and comfort, you cannot passe one houre ouer, without wearisome heauinesse: if you finde that this is lurking, then you must turne you to God, and wrestle against it, saying; I need not muse much at this I finde; how should I but know fainting and discomfort in going on, who am so affected, as if I would goe alone, and had not need of thy helpe, O Lord, at all times, and in euerything, with me? How shouldest not thou, that singlest out all pride, as the sinne thou wilt resist, not much be incensed at this hidden Selfe-sufficiencie, which doth pull thee out of thy Throne,

making thee no God to vs, while we feele no need of thee; but are readie to goe on, as able enough within our ſelues to walke on in our wayes? We further confeſſe, that though we ſee the indignitie of this behauiour, that yet the frame of our hearts is ſo out of order, that of our ſelues wee haue no power to amend it: for as by nature wee are fallen from Faith on thee, ſo wee are filled with Selfe-cõfidence, which makes vs (though wee know it not) reſt in our owne ſtrength. Now then, what ſhall we doe, but looke to thee, that thou wouldeſt make vs ſo poore in Spirit, that we may with ſuch feeling and lowlineſſe depend vpon thee, for all our ſtrength and comfort; that thou (who ſheiweſt grace to the humble ones) mayeſt delight to miniſter them both abundantly vnto vs, that wee may walke vpright, ſtrong, and chearefull in thy ſtrength? O Lord, wee aske it the bolder; for thou haſt promiſed, that

thou

thou wilt circumciſe our Selfe-confident hearts, ſo that we ſhall haue no truſt in the fleſh, but haue all our reioycing in thee. O Lord tell vs, wee beſeech thee, make our hearts heare it, that thou who art not wearie, nor mayeſt not faint, wilt bee our ſtrong Arme euery morning; ſay to vs, that thou art our God, who wilt leade vs to death: What ioy can we haue to ſet a foot forward any way, if thou doeſt not let vs ſee that thou art with vs? Our hearts thinke what thy ſeruant ſpoke: if wee may not haue thee in thy Word, teſtifying thy preſence with vs (for thy Word is our cloudie Pillar) it were better for vs neuer to moue further, than to goe on, not hauing thee with vs. Following God with theſe things, you ſhall finde it not in vaine. Finally, this exerciſe of bewayling our want in ſome one thing, doth make vs ſee what need wee haue, that Chriſt ſhould be made of God our righteouſneſſe, and doth make

vs come feelingly to see the forgiuenesse of all our sinnes, through him our great God and Saviour, who hath washed vs with his bloud. I will leaue off, though abruptly: my Letter groweth in my hand, and if I should goe on, it would be more then your handfull.

The Lord Iesus, who is the author and finisher of all his graces in vs, perfect you and all his chosen more and more, that in this life wee may see the ioyes of holinesse.

CHristian Friends, Forasmuch as it is our dutie, who haue bin vnder Gods hand, to teach those that are vnder the same; and seeing wee that haue tasted grace, are effectually to sing the mercies of God towards others: in this regard, my Letters shall open these two things vnto you so farre as I am able, if you are aliue to receiue it. I know not whether I shall write you another;

ther; if not, it shall returne into my bosome, that is written vnto you. The end of these afflictions, so bitter & grieuous, is to bore the eares of those that are the Lords, that they may heare this Commandement, of returning from all iniquitie; and therefore we are bound in chaynes of affliction, that the eyes of our minds may be opened, to see our workes & sinnes, the which are mightie. Now it is not the euils themselues, but the presence of God, by his spirit working in them, which doth these things. For the mightie God (in the fift Verse of that Chapter) is made the principall worker of these things, by the means of grieuous calamities. Now this is a great mercie of God: for if wee were not thus brought to repentance, wee would neither see good dayes here, nor scape the condemnation of the World, 1. *Cor.* 11. Consider therefore, what euils of our liues the Lord would haue vs rip vp and bewaile before him;

and

and it is in generall, our disloyall estranging our hearts from him, that our hearts and delights haue beene more on the sinfull pleasures and profits of this World, than on the Lord, and on our most blessed couenants of dying to sinne, and liuing with Christ risen, in newnesse of life. I know, good friend, though you will not bolster your selfe altogether, yet you will hardly be perswaded, that your life hath beene no better than a spirituall Fornication from the Lord: for comparing your selfe with men, you may say, that you are not the worst; that howsoeuer you haue sayled, yet you haue had some care of good duties, and some loue and acknowledgement of Gods children, before others. Consider then, that God may haue glory in our abasement, what were the dayes of your prime, and manhood, but spirituall Fornication from the Lord? Doubtlesse, I would not reuiue my old shame, but

but to helpe you in the practice of repentance, which without these particular considerations, is not easily taken vp. And since that nature it selfe hath declined somewhat from this course; alas, haue you not set your heart on the things of the world? hath not your loue beene toward them, and your delight in them, and heauenly matter which should be sought with all diligence, yea in the first place, haue we not looked on these as refuse-wares, out of request? This abuse of our peace, God whippeth. For whereas our peace should haue turned hither, to haue beene an occasion to edifie vs more freely in faith, loue, patience, and to haue walked outward in the feare of the Lord, declining euill, and doing good should haue beene a meane of stilling vs with the comfort of the Spirit, wee haue neglected to build vp our selues in those graces, as if there neuer should haue come a time to vse them: wee haue had

had no feare in our hearts of wicked companions, yea, of committing with them many wicked actions, we gaue our ſelues to taſte no ioy, but carnall: for this, God maketh vs eate our bread with our liues in our hand, that ſeeing we would not in the fruition of theſe liberties, yet wee might with *Ieruſalem* in the dayes of our affliction: Remember the pleaſant things which we formesly poſſeſſed (*Lamentations* the 17.) And what is it in a word, that bringeth foorth all the curſes of the Law? It is this, becauſe that in our abundance and Plenty, wee ſerue not God with good and with carefull hearts, *Deu.* 28.47. I doe not remember theſe things to grieue you, for I haue done no otherwiſe with my ſelfe, before theſe occaſions came on me. What then if one haue ſtrayed thus, is there no mercy? yea truely, there is mercy with the Lord in Iſrael (in his Church) euen for theſe courſes! though we haue taken

ken ſtrange wiues, let vs renew our couenant of turning from all euill, and following righteouſnes and holineſſe, and the Lord will be gracious. Read *Ezra* 10. and the 55. of *Eſay*, the 6. 7. and 8. though our ſinnes ſhould appeare ſo great that we did thinke them vnpardonable, yet when we returne, Gods thoughts are not our thoughts. If a mans wife ſhould goe a whoring with another, though ſhee ſhould come backe, hee would not receiue her; but though we haue ſtrayed, yet the LORD biddeth vs to returne, as ready to accept vs, *Ieremie.* 3. 1. How ſweete a balme is this, if our ſpirit be broken? now to draw to a concluſion, the ſoule is often in ſuch plight, that it would turne, but knoweth not where to find ability thereunto: if this bee your condition, that you come to grone vnder the hardneſſe of your heart, which will not let you be ſorrowfull as you deſire, remem-

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ber to your comfort, that this is the voyce of Gods children, yea his children repenting; Turne vs O Lord, and we ſhall be turned. *Ieremie* 31.18. Remember further, that CHRIST IESVS your Sauiour is raiſed vp of GOD, to bee our Prince, to giue to vs remiſſion of ſinnes and vnfained repentance: he ſitteth at the right hand of GOD, by his Spirit to touch your ſpirit with vnfained repentance. Now if that the Lord doe gather you notwithſtanding, forget not the conſolation which ſaith, that for the abuſe of the Sacrament many did ſleepe, that is, they were ſmitten with temporary death, yet in all this they were but chaſtened of GOD, that they might not be condemned with the World. Yet I hope other things, becauſe ſmall is the number that feare him. Thus hauing ſignified my mind at large, I deſire the Lords bleſſing, and your diligent pondering of theſe things, for in them

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ſtandeth your euerlaſting peace. And thus commending me in true loue to you and your wife, I doe betake you to the fatherly protection of my God. Farewell, this 11. of *September.*

Your louing friend,
Paul Bayne.

GOOD *Miſtris P.* when I thinke how I might ſhew you ſome dutie of loue, I find no fitter way then by writing vnto you and inſtructing you concerning your duty to God vnder this his holy hand, and his gracious purpoſe to you-ward in this his viſitation. A letter will dwell by you and talke with you, ſo often as you reade it attentiuely, yea it will be ready whenſoeuer you are the fitteſt for ſuch buſineſſe, which conueniency my comming to viſit you, can not alwayes attaine. To ſpeake to the firſt point;

When

When Gods hand is vpon vs; we are ſubiect to two extremes; the one is, not truely to lay to heart the hand vpon vs: the other is, to droope and be too much diſmayed vnder it.

Now we muſt walke betweene theſe, truely humbling our ſelues vnder it; yet as who haue hope in the faithfull mercies of our GOD, and therefore faint not. Now the diuell, who laboureth ſtill to turne vs out of the way, will ſecretly worke with your heart, to ward off the ſmart of this blow by impertinent meanes, ſo that it ſhall not come kindly to pricke you vnto repentance. To this end he will ſuggeſt, that you ſhall weare this matter off well enough, hold you to ſuch and ſuch things, that one is prouided for, your care is ſo much leſſened, that you haue many behinde yet. Sometime you ſhall find your ſelfe inclined to nap, as it were, in ſuch a courſe as may make you forget ſorrow for the

pre-

present. If you find not your heart deiected and turned out of it selfe, as it were, that it may meet GOD in this his chastisement, then you must thinke, O LORD, not to haue a heart, throughly cast downe by so strong a visitation, this is a greater plague then the plague it selfe. If strong phisicke be giuen vs, and it worke not with vs, it doth poison vs: O what shall I thinke if my heart bee not taken downe, and throughly emptyed, with this so strong a potion, which thou in thy wisedome doest prescribe vnto me! Againe, say to your selfe, What doth my child get by playing hide-bare, or casting vp the hand, when I correct it? Often, as much more as it might haue scaped with: so Lord, if I doe beare off thy blow in this manner, I shall but force thee to double my Correction. If a Parent see his sicke childe, not the better for one medicine, he will seeke forth and get him another: so if I take not thy

worke

worke so to heart as is meet, I shall enforce thee to send me more and more grieuous things (if it may be) of this nature. Looking vp to the Lord Iesus, in such like thoughts, will be a good preseruation against this secret Folly and Hardnesse of Heart, which disinableth vs duely to waigh the Lords rebuke and be cast downe vnder it. Now if the Diuell see that you are inclineable to griefe, then he will turne his course to the other hand, and will labour euen to drench you in sorrow and make you walke hopelesse, and to faint vnder it. To this end he will hide frō your eyes the remembrance of such things heretofore in which you might take comfort, yea keepe you from tasting the mercy of God, with which his afflicting hand is intermeddled. Secondly he will amplifie before you the present hand of God, and all old matters which may serue for circumstances that make it more grieuous. For example, he will

will whisper whose state is like thine, the poorest, now you must pray and pay them, and they will not bee gotten: the boothe in the garden that was wont to be the place of your solace, how is it become a place of separation for the infected, it may be? euery mouth filled with this, *The plague is at Mistris P.* the seruant that should ease you, being a grieuous burden. And here he will presse sore all your weakenesse in your gouernment ouer your children, which many make this stroke of God (among them) more deepely affect you. Finally will he say, Doe not you see what comfort commeth to you? Thirdly, he will hide from your eies all the hope of issue, which God is most faithfull to giue in due season.

Now if you discerne that the matter hangeth on this side, then you must thus preuent your fainting, say with your selfe, Lord, why should it be thus with me? doth

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not my child take bitter or ſweet which I giue it, and ſhall not I take this cuppe from thy hand? Shall I take good, in good worth from thee, and not euill? Art thou not as mercifull in prouiding vs Phyſicke for our ſoules health, as in all thy other daily benefits? Meat is more neceſſary than medicine, in the ſeaſon of it: and what are theſe euils thou ſindeſt, but phyſicke of our ſoules health? For the good of our bodies we take things againſt which our ſtomach riſeth, our fleſh ſhrinketh as we take them, and we labour to keep them their time. O Lord, when thou miniſtreſt for our ſoules good, yea, our bodies, eſtates, and poſteritie after vs, ſhall we not be as willing both to receiue and retaine in thought, thy courſes to this purpoſe, I meane which tend to our ſpirituall good? Secondly, you muſt not dwell in, but turne your thought from ſuch particular circumſtances as do but weaken you,

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looking both at things past, present, and to come, which may minister comfort vnto you. When we haue a bitter potion to drink, we doe not (if we be more auerse from medicine) taste euery drop at the tongues end, but turne it in by great, and we thrust in some *Rosate* or *Manus Christi* after it: and we think vpon the after-health of our body, to which it worketh, and thus we get it downe, though otherwise we haue no mind to it. The Lord giue vs this wisedome for our soules, that we may not dwell too much in exact scanning such particulars, by which the deuill seeketh to winnow our belief, that we may remember his sweet mercies, and thinke of our soules health, which God worketh by them. Now whatsoeuer things are obiected, such as are true must be granted, but so, that hope be not therefore weakened, in this wise; Lord, it is true, that I haue many waies prouoked thine anger, but

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thou art a God that wilt not keepe anger for euer, thou wilt not haue man ſo nouriſh diſpleaſure in himſelfe, that the Sunne ſhould goe downe in his wrath, how much leſſe wilt thou be irreconcileable? O no, thou art as quicke in forgiuenesſe to a contrite heart, as ſlow to conceiue a wrath againſt vs, of which we haue good experience dayly. And Lord, it is true, thy hand is extraordinary and many waies heauy vpon me, but I haue learned that I muſt not chuſe my owne rod, with which I will be beaten, but leaue that to my Fathers wiſedome. Againe, I know that my neede doth require it all, we are made heauy, when need is, with ſundry tentations, ſaith *Peter*. A wiſe Phiſician wil not giue a ſtrong thing, where a lenitiue and gentle matter is enough, much leſſe wouldeſt thou. And I further confeſſe, that I may be iuſtly vpbraided, with my former wants, but Lord, I beleeue there is mercy with thee,

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reaching to forgiueneſſe, that thou mayeſt be feared, and that this is thy chiefe glory, there is none like to thee in forgiueneſſe, in paſſing by the ſinnes of thy people. O Lord, what neede I thy grace and mercy, if I were not in my ſelfe ill-deſeruing, and miſerable! and though I feele not the comfort I deſire, yet I doe beleeue thy mercy no leſſe in Chriſt: a Father doth not greatly pitty his child, when he ſeeth him ſicke of Phyſicke newly taken; for he knoweth, that if it ſhould not worke with him, it would doe him no good, and he knoweth that his child ſhall be well enough, when the working is ouer. So doſt thou, Lord; which maketh thee hide when we are troubled, and not much mone, becauſe thou ſeeſt there is no hurt toward vs, though we ſeeme to feele the contrary, though it might ſeeme we ſhall neuer haue day againe. Now then both the by-waies being diſcouered, it will be more eaſie to informe you,

concerning the right way in which you must walke, that you may come safe forth of these troubles. If you aske how you are to walke, that you may haue happy issue? I answer in few words, so that you ioyne with repentance hope towards God, that he wil heale these things and loue you freely. First, bee not affraide to remember sinnes past, God will make triacles of these vipers. Here if you haue bin subiect to great vnfruitfulnesse, lament it; for we, the more we bestow on our grounds, looke to reape the more from them; If to distrust in your heauenly Fathers care ouer you, if vnto too much neereneſſe, which is often a daughter of distrust, if to quickneſſe, if to any infirmity (for the spirit of man knoweth what is in man) recount it with your heart, iudge your selfe worthy to be cut off for such wayes wherein you haue swerued, if God should deale in iustice, and not in mercy. Secondly, strike a

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new couenant with God for the time to come, that through his grace, you will haue care more and more to mortifie euery euill way, and to be fruitfull in euery good worke. Looke *Ezra*, the 10. Chap. 2. 3. Thirdly, you must looke to the Lord, as who onely must heale you, hoping in his mercy; He is the healing God; He that layeth the rod on, must take it off; and if a debter will be forth of danger, he must compound with his creditor, who onely can free him from feare of arreſt. And here you haue great cauſe to watch ouer your heart, that in vſe of meanes it be not withdrawne from the liuing God. We are ſuch creeples that we can hardly reach a Crutch into our hands, but that we will walke alſo leaning vpon it. Now God onely is your life and length of your dayes, theſe things without him, will ſtand vs in no ſtead, it is not the Apothecaries drugge, but the vſe of it, which the arte of the Phyſician teacheth, that

healeth a diſeaſe. So much more may we ſay, it is not the creature, but the Lords vſe, and application of it to this or that purpoſe, which ſtandeth vs in ſtead. Yea I would wiſh you not to meddle much with things of this intention, leſt while you preuent the plague (which it may be God will neuer let come nigher your perſon) leſt I ſay while you doe this, you caſt your ſelfe into the burning Feuer, or ſome diſtemper of that nature. Now when you finde your ſelfe vnable to doe theſe things, you muſt, grieuing at your wants, looke vnto Chriſt, who doth giue repentance and pardon of ſin to his Iſrael, and who is both the beginner and finiſher of their faith. Now to adde a word, concerning Gods intent, it is euer gracious to vs that are his. When he frowneth, he is a father, no leſſe, then when he ſmileth vpon vs. A man will beare much when he ſpieth this, that it commeth from loue it ſelfe, and from loue proceedeth

deth euery course, he passeth vpon vs, as well this of aduersity, as the other of prosperity. Whom he loueth he chasteneth, saith the Scripture. If we marke what God doth by them, it is more apparant: for he fitteth vs by suffering a while, to reuiue all good things, both of this life, and that to come. What doth a Christian heart desire? That it could beleeue on God, giuing glory to his Word, that it had more strength of grace, that it might feele a decay of sinne, and be preserued from falling into it: that it might grow vp in acquaintance with God, and come to taste his loue, more and more, which is better than life. Now these things God worketh by afflictions. For he taketh one, and putteth him past the helpe of all the creatures, to no other end, but that he might learne to beleeue on God the Creatour, who giueth life, 2. *Cor.* 1. For such is the wickednes of our hearts, that they will neuer make out to pur-

pose vnto God, while they haue any sensible helpes, in which they thinke to find succour.

True it is, we feele faith rather weaker for the time, but shaking the Torch, which for the present seemeth to put it out, doth make it blaze: Phisicke, which for the time weakens, doth tend to strengthen the body, the same may be said in this. Secondly, these through the worke of God, purge out our corruption: as the fire is to drosse, so are these to the remainders of sinne in vs. True it is, we feele more stirring of corruption vnder them sometime for a while, than before: but as Physicke then expelleth faulty humours, when it worketh vpon them, and maketh vs complaine, as feeling them more then when they were let alone, so doth Gods Physicke to the soule: euen it is driuing our corruption then, when it makes vs feele, and complaine of it more then euer. God by these doth make vs partakers of all grace and holi-

holines. We wish that we were able to doe thus and thus, but when God doth come to vs in this kind, then he furthereth those desires: for as seed putteth forth, by means of raine, which seemes to drowne it; so doth the seed of God grow in vs, by meanes of such troubles, which one might thinke would ouerwhelme it. These againe are sent to preuent the future breakings forth of our corrupt natures. For as you giue your little ones Cordials now, not that they haue the sicknes, but that you may keepe them from taking infection: so doth God put these cups into our hands, not so much for sinne past, as for preuenting sinne to come. Finally, we come to acquaintance, and to feele Gods loue more abundantly by these: aduersity breedeth patience; patience, experience of Gods louing helpe to vs in due season: experience of this loue, hope: and as louers are neuer greater friends, then after their fallings out: so it is

with God and the faithfull ſoules: thus is it with you. God doth now proue you, that he may in your latter do you good (I hope) through Ieſus Chriſt: for as men will firſt trie, before they commit any great matter of truſt, ſo doth God with vs, he doth come and trie our behauiour, when he is willing to truſt vs with his bleſſing, and with benefits both ſpiritual and corporal. Wherfore look, good M. *P.* with your Sauiour at the end of the croſſe, that will ſweeten the bitternes of it. We neuer greatly ſticke at ſuch trouble, which wee know will pay well at the parting. Thus ſhall theſe your troubles (waiting on Ieſus Chriſt the Lord) through whom all things worke to your good. It may be, you will thinke this is true, you could beleeue it, but that you ſee no ſuch likelihood of mercy toward you. But this is as if you ſhould ſay, I would beleeue on Chriſt, if I might ſee him, and put my fingers in his wounds, no: we muſt not be *Thomaſes*,

maſes, but pray God to increaſe our faith, that we hope againſt hope, and beleeue that we ſee not, that ſo at length, we may ſee the things we beleeue. I, but you may thinke God commeth in anger againſt you: I anſwer, Gods anger is not without loue, when he dealeth with his children; from loue it commeth, and it tendeth to your renewing of loue. Againe, as I told you, he is a God that will not keepe anger, we looking to him in that Sonne in whom he is well pleaſed. If one of our children ſhould ſay to vs when we are iuſtly moued, Father, you meane me no good, for you are angry; we would anſwer, Becauſe I meane thee good, therefore I am angrie. Looke to him that hath ſaid, Though I correct you, yet my loue will I neuer take from you. Wait vpon him, who though he make heauy, yet will returne and comfort in the multitude of his mercies, *Lam.* 3. 32. And the Author and Finiſher of our faith, helpe your be-

leefe, and he that giueth wisedome without vpbraiding, giue you wisedome to carry this present exercise of yonr patience to his glory, and the great increase of your after comfort.

DEare *Madame*, I haue beene long vnable to set pen to paper, which hath kept me from performing the best office of loue that is within the compasse of my ability, but since your loue did get the start of mee by preuenting me with your kind remembrance; it hath beene a spurre further enuiting me to this dutie, which I had within my selfe voluntarily vowed. My mind is to aduertise you out of loue, of some diseases which I feare grow vpon your soule, and to giue you occasion through Gods blessing, of renewing your repentance vnto saluation. God commandeth to exhort one another, lest our hearts bee hardened through the deceitfulnesse

neſſe of ſinne, and to conſider one a-nother, that wee may prouoke to loue. As this imboldeneth me, ſo I am encouraged from hence not a litttle, that I know the patience of your eare to admonition, which more adorneth the inward man, then any eare-ring of Gold can grace the outward. But ſhould your L. take that with the left hand, which I reach with the right, this ſhould not be a *Superſedeas* to mee, compelling mee to deſiſt from performing my purpoſe: for I account him a couetous flatterer, which for the good of thoſe he oweth dutie to, will not venture a word, which may adventure (for a time) the loſſe of his fauour. Wherefore profeſſing before God my loue to your L. Soule and Name, and aſſuring my ſelfe that he will be my all-ſufficient reward, while I walke before him in vprightnes, giue mee leaue to tell you, what I haue a long time ſuſpected. The grace of

God

God teacheth all such as taste it, to liue, shewing forth godlines, sobrietie, and iustice, in this present euill vvorld: and the vvay of the righteous should be like the Sunne, vvhich rising more dimly, doth still increase in the light and heate of it, till it come at the highest. Now my feare is, lest your godlines, which hath been sometime very conspicious in you, be somevvhat abated, lest the care of temperancy, and equity, which you owe toward the meanest, bee diminished: lest some spice of the contrary breed about your soule, as a sicke humour: vvhich though it can not quite choake and extinguish the life of grace, yet it hindereth that growth and thriuing of it vvhich is to be vvished. If I should feare beyond that I haue ground for, yet you are to censure it as a fruit of loue, while it stirreth me vp to any good office about you, as *Iobes* feare about his children, is manifest to haue flowed from his singular

singular loue, by the sacrifice it moued him to offer in their behalfe. But how iustly my feare is conceiued, I vvill leaue it to your conscience to iudge, vvhen I haue made narration of the particulars following. What (good Lord) should shew forth the life and power of your godlinesse? is it not the carefull getting of such meanes as may further it in you and yours? is it not the reuerent and religious vsing of them? is it not the cleauing to those more affectionatly then others, who are before others in godlines? If in your course these vvayes be considered, it vvill appeare that euen in this regard there is such defect as you must diligently labour to supply. The meanes, next to the publique, of promoting godlines in you and your family, is the presence of one vvho is prudent to know your estate, and faithfull to aduertise accordingly. The flying exercises of men that come and goe, doth not set forward this

plough,

plough, like as the constant presence, vvord, and example of one vvho knoweth you, and is knowne of you. Now, when you are where publike meanes may bee had, such as your selfe esteeme powerfull; is not your L. more remissely affected toward them, then becommeth a zealous godly minde, yea, then sometime you haue beene, when you vvould frequent them diligently, though sixe times more remoued then now they are? For though, vvhen naturall strength fayleth, there may be an omission of some outward meanes, vvithout preiudice of inward deuotion; yet God hath giuen you so able a habite of bodie, at your yeares, that you can venture as farre, either for exchanging ciuill courtesies, or for refreshing your selfe with such contentments, as the ciuill communion of friends doth affoord. For the priuate meane, the constant residence of one, who might be as a priuate *Seer* to you

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and yours; haue you proſecuted this, vvith that deuotion you ought? Then ſhould not want of a Bed, haue kept me this Winter from being with you; then could you not, after you had taſted my Doctrine, and ſcene (for my meaſure) ſimplicitie, and inoffenſiueneſſe in my conuerſation, you could not (I ſay) vvith ſuch ouerture haue reinvited mee. To ſpeake ſparingly, I haue obſerued in you an affection, ſuch as is in thoſe vvho cheapen, vvho vvould haue the thing, but for coſt: contrarie to the Marchant ſpoken of in the Goſpel, vvho vvould ſell all, rather then not carrie away his commoditie with him. Wherefore, laying your hand on your heart, bethinke your ſelfe, vvhere is that due affection, to the beſt meanes of building you vp in grace: If this one thing vvere as much in your deſire, as *Dauids*; you vvould not reſt, till you ſaw your ſoule poſſeſſed of it:

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9 the wise Marchant doth not onely account of the Pearle and Treasure, but hee selleth all, to purchase the field in which the Treasure is hidden; so highly hee reckoneth of meeting with such an one, who is as a Vessell, in which his Christ is contained and conueyed vnto him. The violent receiue the Kingdome. The Lord keepe vs from following that which belongeth to his businesse, with a cold indifferencie. It may be you thinke; Why? I am not destitute, I haue the Labours of many Christian men, as they may be procured. To which I answere: It is not in bringing forward Christians, as it is in rayſing other creatures. Change of Pastures will make fat Calues; but change of Preachers, neither knowing you, nor knowne of you, will neuer bring your soules to be well-liking, and take encrease before God, as they ought: it will not helpe the Babes growth, to get it a weekely change of Nurses. Besides,

sides, when strangers come, they see the faireſt piece, the out-side onely; and if (in some one) they heare something not good, yet beeing soone possessed with that great and good report of you and your Family, they rather count it a singular exorbitancie, than any thing customarie in your seruants practice. Hence it is, that they come and goe, sometime giuing commendations, seldome touching the locall griefes, the sores of your household. Wee will not haue one make vs a shoo, who knoweth not first the length of our foot: And were wee to vse the Physician dayly, wee would not still commit our selues to new ones, who neuer had obserued our bodies. If wee are to vse counsell, wee keepe to such who haue the best insight into our cases. So in the Physicians of our soule, it is a great aduantage to haue them to minister to vs, who by their constant obseruation are best acquainted vvith our necessities.

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Wherefore execute your purpose, so long since settled; mercie beginneth at home: Will you be better to many other Churches, then to the Church in your owne house? But to leaue this Head, of getting the best meanes, and a little to consider the manner of vsing such meanes as you enioy: Godlinesse standeth not in bare hearing, but in hearing like *Cornelius*, like the *Bereans*, in taking heede how wee heare, that wee may grow by it. That is true Diuinitie, that maketh the Christian: not what wee doe, but how wee doe it, doth witnesse to our soules, that wee are found Christians. Now good L. I doe a little suspect, that you turned ouer these duties in such perfunctorie sort ere-while, as if to haue done the worke howsoeuer, were sufficient. I am afraid you finde not, after these exercises of hearing, that powerfull worke, in mortifying all sinfull lusts and aberrations in practice, in strengthening faith,

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in comforting ſpiritualtie, in making you heauenly minded; I feare you finde not this efficacie, which the Word hath where it is duely mingled with beleefe. I haue obſerued in your L. a readineſſe to heare alwayes, but not a proportionable care of chewing the Cud, of digeſting and incorporating into your ſoule, and practiſing the things you haue heard. This maketh the Word you haue heard, vaine; and nothing ſeene of it, in regard of alteration, or augmentation cauſed by it, in him who is the hearer. And as they who know not what it is to pray conſcionably, will call moſt readily and freely for prayer; ſo many will call freely to heare, not that they feele ſpirituall hunger, but becauſe they conſider not what goeth to hearing conſcionably, in regard of preparation before, watching ouer our ſelues in it, that wee may feele it fruitfull in vs. Againe, I haue ſeene you, in prayer, vvithout cauſe of any extra-

extraordinarie vveakeneſſe riſe from kneeling to ſitting; vvhich kinde of libertie doth not well ſuit vvith that Religious reuerence, vvhich beſeemeth Gods ſeruants, vvhile they vvorſhip before him. Yea, I haue heard, that it hath beene talked in houſes where your L. hath lodged, that my *L. N.* vvould haue her man reading a Chapter by her, and her ſelfe bee ſometime talking, ſometime ſmiling, yea, now and then chiding, at the ſame time. I cannot hide it from you, I heard it vvith griefe; and vvhether it be true or falſe, you haue need to make vſe of it. Deare Madame, take heed how you heare, looke to your feet, to the affections of your heart, when you come before God. He will be ſanctified in ſuch as draw neere vnto him, or he will doe as he did to *Aarons* ſonnes, he will glorifie himſelfe in iudgements on them. One may heare, call others in to heare, giue commendations to the things and man-

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ner of ſpeaking, welcome the perſon, faſten a gift on him; and yet in all this, bee deuoid of life and power of Religion, in hearing. Endeauour to expell thoſe luſts, vvhich clogge and preſſe downe your ſoule; then the milke of the Word vvill be pleaſant, and profitable. To take ſuſtenance, vvhile the ſtomacke is ſurcharged vvith ſuperfluities, hurteth the bodie: ſo, till vve labour to emptie our ſelues of the luſts that hang about vs, the benefit of the Word cannot be perceiued. And againe, when you haue heard, labour that you may profit by it, that you may feele all ſinfull luſts weakened, grace ſtrengthened, faith & knowledge encreaſed, your practice bettered. Should any eate neuer ſo much, vnleſſe he digeſt it, turne it to bloud, diſtribute it into the veines, &c. vvhat is the bodie the better for that vvhich it receiued? For the third euidence of a godly heart, to vvit, the cleauing more affectionately to thoſe vvho

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are more godly, then others; I would there were no defect in this regard. I haue obſerued, that you can equally impart your fauours. If any haue points of ſeruice, and can apply themſelues to your humour, though they haue ſmall acquaintance with God, they ſhall be countenanced. This maketh your family Linſie-woolſie, confirmeth the haunts of ſome in their careleſſe courſe; this maketh thoſe that are good, more remiſſe then they would be: ſhould they finde from you greater encouragement. *Dauids* delight was in the Saints; hee did purge his family of ſuch as were vnprofitable, and graceleſſe: ſuch as laboured to pleaſe God in all things, not ſuch as could get the length of his foot, were precious in his eyes. Can a loyall Wife take pleaſure in ſuch men who are obſeruant and officious about her, and bee deuoid of all reſpect toward her Husband? Are you betrothed to your God, in Chriſt;

and

and can you abide their ſeruice about you, who are careleſſe in dutie toward your Lord, with whom you are contracted? This ſheweth, that godlineſſe is much decayed, yea, that God is put downe, and our ſelues ſet vp as God, in our owne hearts; when we can like of men, not as we ſee them ſincerely ſerue him, but as their behauiour is more or leſſe pleaſing and contentfull to our ſelues. But to leaue this firſt point, (in which, deſire of your good hath made me more prolixe then I intended) and to come to the practice of ſobrietie, which the grace of God teacheth vs who haue truely taſted it: euen as a man who hath tooke in the taſte of the beſt creatures, cannot forthwith feed on that which is meane, courſe, and no way to be compared to it; ſo a Chriſtian, who hath taſted the goodnes of his God, which is better then life, cannot affect, as ſometime before he did, theſe ſenſuall delights, which carnall men, who

vvho know no better (like as Swine doe swill) follow vvith greedinesse. Now I feare me heere also, lest those spirituall sweetnesses being somewhat eclipsed, intemperate cherishing the body, and cares of the vvorld, (partly through suits you haue trauersed, partly through kind supports of many) doe steale vpon you and vvin ground more than they haue done heretofore. I know God doth keep your L. from excessiue curiosity, from open gluttony, from drunkennesse, but as iniustice is not onely in vnlawfull stealth, but in couetous following a lawfull calling: So intemperancy is not onely in these outrages expressed, vvhich are openly vnlawfull, but also in the lesse holy temperate and reuerent vse of our lawfull liberties and repasts, in eating and drinking vve must labour to feele our thankfulnes renewed, as the affects of our heauenly fathers prouidence are renewed: vve must labour to be heauenly minded, feeling

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the gracious preſence of God with our ſpirits at our ſweeteſt feaſts: it is a ſpot, when we feare not in our feaſts, as who are conſcious of the ſnare that is in euery creature, and our owne weakeneſſe. Finally, we eate intemperately, when we keepe not power ouer our owne appetite; when we put not our kniues to our throats, vpon feeling any inordinarie mouing in vs towards this or that: like as *Dauid* did, vvho ſacrificed the Waters which hee had ſo importunately deſired. Happie are they who ſinne not in lawfull things, in eating, drinking, building, &c. A Ship may miſcarrie, not onely by hard Rockes, but by ſoft Sands; vvhich though they are not ſo violent, yet they are no leſſe dangerous. To feede often liberally, not refraining any thing to which ones appetite leadeth, to be gratifying the ſtomacke, now with one thing, now with another, alas, what doth it? It diſtempereth the fleſh with luſt, it doth

make the very soule fleshly affected, it indispoſeth vs to thoſe exerciſes which are performed by the mind, it maketh vs fit to be kindled with wrath, or any ſuch like paſſion. Finally, it taketh vp the minde with thought, what it ſhall next be ſerued with in this kinde. Wherefore, deare Madame, if any ſpirit of humane frailtie hath clouen to you this way, remember you are a traueller, neerer your iourneyes end, than when you firſt beleeued. Gird vp your loynes, tucke vp this traine of luſting, which will make you vnfit to take one ſtep this way, without hinderance. The houres grow on, wherein theſe things will yeeld no delight; wee muſt weane our ſelues in time, that our laſt weaning may not ſeeme too bitter and grieuous to vs. If wee diſhonour God, by vnweaned vſe of theſe things, the Lord will pay vs home in our owne coyne, and ſcourge vs by that ſelfe-ſame intemperate practice, by which hee

was

was dishonoured in vs. How many hugge themselues to death, and by powring on too much Oyle, quite put forth the Light of Life? I am no Physician for your bodie, yet I doubt not, but the striuing with your selfe, to vse your lawfull Liberties and Repasts more holily, temperately, and reuerently, (let him that is holy, bee more holy) will be very beneficiall to your body. For feeding the stomacke full, so as superfluities are engendred, this breedeth the matter of the Stone, and augmenteth it where it is bred, warming the stomacke now with one thing, now with another, this doth beget and encrease the heat, which taketh the matter fore-named into this forme, in which it is voyded. Concerning that last matter, which all must practise, who know the Grace of God in truth, *viz.* Iustice; euen in this I haue some feares, which I cannot conceale: and to spare what I haue heard

reported, as the talke of ſome, that your L. ſetteth vp Lectures, your debts vndiſcharged (for it is my meaning to deale onely in ſuch matters which my ſelfe in ſome ſort haue obſerued.) To ſpare this therefore, my feare is, that you ſhew not that equitie towards all vnder you, that you ought. It pleaſed God to beſtow the child of a moſt reuerend man, *N. N.* with you, whom you haue not entreated well, but prouoked and grieued rather with exceſſiue ſeueritie and contempt, than encouraged, by ſhewing any motherly affection and honour, ſuch as a Chriſtian Ladie cannot but know her ſelfe to owe to the leaſt of her handmaids. The note I tooke of this in my minde, made me firſt vſe that Phraſe in Prayer, That God would guide vs, who gouerne, to carry our ſelues with ſuch moderation, as beſeemeth them who know, that euen themſelues haue a Maſter in Heauen. Alas, whom doth your anger purſue?

A fatherleſſe Childe; vvho out of conſcience doth humble her ſelfe vnder you. Many weake perſons are ſicke of an euill ſickneſſe; they will make boldeſt to offer all hard meaſure to ſuch whom they know moſt innocent and harmeleſſe; not caring what they doe to ſuch, becauſe they thinke they doe it ſafely, and ſhall heare nothing but good after it. Whereas the ſame perſons will be often very equall to thoſe who are of worſe diſpoſition, and take ſuch freedome in ſinning, that they will not ſpare for any meanes, which themſelues or their friends can vſe, to cry quit with ſuch as ſhall prouoke them. The Lord keepe vs from this wickedneſſe. Watch ouer your ſelfe againſt this paſſion. It vnfitteth you for prayer: It is not ſo light a thing in acting, as heauie when the Conſcience calleth to reckoning; to wound the ſoule with words, and by immoderate diſpleaſure to make the life of the Orphant heauie; to

make the heart of a Widow sad; (for shee is a Marble, a Mother who grieueth not in the Childes grieuance) to shew dishonour, not onely to the liuing, but to the dead also, so neere and deare to the Lord: I tell you, these are great things, if you looke not on them through the false glasse of distemperate passion. As God hath bid them honour you, so hee hath tyed you to honour them, and be rather a Mother, than Lady and Mistresse to them. For this cause, the Lord doth comprize Gouernours vnder the name of Fathers, and Mothers, to put them in minde of doing dutie to inferiors, as well as receiuing seruice from them. God hath commanded vs, that our brother be not vile in our eyes, that wee prouoke them not, that we shew all equitie, not ruling ouer them with a strict hand, as *Egypt* did ouer *Israel*; that wee follow *Iob*, in letting them expostulate reuerently with vs, when they finde grieuance; and not to be

like

like *Nabal*, who was so vile, none might speake a word in his eare, which did not humor him. At our command, our seruants thinke not much to doe seruices euen about our Horses heeles: shall we thinke much, at Gods command, to performe those most equall offices toward those whom God hath put vnder vs, who are sonnes & daughters of God with vs; Heires of the selfe-same hope, to which wee are called? Should our Master in Heauen lowre on vs, and contend with vs on euery occasion; could wee stand before it? Let vs not be so seuere and irefull, who stand so much in need of mercie and indulgence. Wherefore, to cloze my aduertisement, doe not onely leaue those things, but iudge your selfe, for whatsoeuer frailtie hath escaped you this way, and returne againe to the Oath and Couenant, renewing your Vow before the Lord. Doe not reason in your heart, Why doe I not thus, and thus? Doth not

God allow vs lawfull Liberties? Why? mee thinkes our Miniſter might giue mee leaue vvith my Maydes? Should I a little vvrong them, cannot I make all vvhole vvith ſome benefit vnexpected? Where hath he learned to beleeue reports, not hauing heard any thing from my mouth? Theſe are but ſuggeſtions of Satan, to make you fall out with medicinable counſell, by which your ſoule ſhould be healed. You doe many good things: But God will not, for any good offices, ſee any euill in which wee walke, ſo as not to diſlike it. Looke his Epiſtles to the Churches. Againe, vvhy ſhould a few dead Flies marre a Boxe of precious Oyntments? God doth allow vs lawfull Liberties, prouided that wee vſe them lawfully, practiſing holineſſe, religious feare, and temperancie in the midſt of them. I may not hate you ſo, as to let your ſoule ſinne towards a ſeruant; and wee are to teach your L. as well how

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to gouerne, as your ſeruants how to obey in the Lord. And you may doe that, you cannot heale; you may impayre naturall indowments of minde, by ſuch courſes, more than you can recompence by any Largeſſe of your liberalitie: for intending future good, vvill not make that vvell done, vvhich for the preſent is euill. For my ſelfe, I vvrite nothing, but by vvay of Chriſtian feare, I haue arguments too many, to make mee beleeue in part, vvhat-euer things I propound vnto you. Turne from theſe thoughts, as you would from the Deuill himſelfe; they are onely prompted, that they may keepe your heart from repentance. Delay not, while God ſendeth you a meſſenger, and knocketh; for if you will not heare this gentle voyce, you know not in what kind he will ſpeake the next. Beſide, hee that delayeth to ſet a bone out of ioynt, doth but double his ſmart, when it is to bee handled, and reſtored.

Not to mention that he that returneth not into the way, in such a partie that which is halting, is subiect to goe quite forth of it. It may be you doe not feele your conscience greatly checking you in these things. I am the sorrier if you should not: but *Madame*, remember whether it hath not checked you, and whether by not hearing Gods Spirit, you haue not so grieued him, that he keepeth silence. But howsoeuer, the Conscience is like a looking glasse, which while it lyeth all couered with dust, sheweth not small matters, but when it is wiped, thē it maketh the least thing apparant. So the Conscience bee clouded with passion of lust, custome, examples, &c. discouereth not many things when it is awaked, and those mistes dispelled, it presenteth as grieuous sins, the things which we before made light account of. It is one thing not to haue an accusing Conscience, another thing to haue a cleare Conscience. A man may

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haue the Stone, who feeleth no Fit of it: A man may haue, in ſome regard, an euill Conſcience, who feeleth, for the time, no Fit of accuſation in it. Wherefore, deare Lady, be wiſe: God hath taken the yoake from your necke, truſted you with libertie, giuen you a Summer, to prouide againſt Winter; O make vp ſoundly your peace with God. Conſider your infirmities, in time of temptation, eſcaped: Conſider theſe, ſithence your deliuerance; iudge them in your ſelfe: flye to Chriſt, not onely as made of God, your iuſtifier from the guilt of ſinne, but your ſanctifier from the blot of it. Pray him earneſtly, to ſaue you from the dayly power of theſe euils, which ſtill you find to haue dwelling in you. You haue need, like the Ant, to gather in the Summer, whē God truſteth you with health and libertie; the rather, becauſe God holdeth a ſtinging Rod ouer you, the Laſh whereof, ſhould it light on a Conſcience naked,

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ſtripped of his fauour, would ſeeme vnſupportable. Thinke with your ſelfe, what ioy you can take, when God ſhall viſit you, if your Conſcience ſhall tell you, that you haue had good purpoſes, but neglected to execute them; that you haue drawne neare to God, but without due care to ſanctifie him in your ſpirit, in his ordinances, and profit by them: That you haue not aduanced his glory in your family as you ought; that you haue borne too gentle a hand ouer the luſts of your heart, fauouring your ſelfe too much in them: that you haue in anger too much exceeded, and made them feele it moſt, whom you ſhould moſt haue tendred. Thinke I ſay, what comfort you can haue in ſuch things remembled. But if you will awaken your ſelfe, iudge your ſoule, hold Chriſt to giue you ſtrength againſt thoſe and all other corruptions; then ſhall light ariſe in darknes, you ſhal find it true, though for the preſent you feele a warfare,

that

that light is ſowne for the righteous, though euils come: God will be your ſhaddow at your right hand, to refreſh you in them, peace ſhall dwell with you in life and death, which I wiſh your Ladyſhip in *Ieſus Chriſt*. If I ſeeme to your L. to vſe greater freedome in dealing with you, the perſwaſion I haue of your ſincerity and ſoundneſſe imboldneth me thereto; ſound fleſh feeleth no griefe, when we handle it ſomewhat hardly: but it is a ſigne an vlcer is bred in that fleſh, which may not indure in any ſort to bee touched. Neuertheleſſe I thanke God, I haue vſed to my knowledge, no liberty and plainneſſe to which fidelity doth not, inforce me.

Thus crauing your L. to take theſe things down deeply, though they ſhould make ſick for the time, ſeeing that they aime at nothing but your ſpiritual health, and praying the Lord for you, who bleſſeth all Phyſicke, both corporall and ſpirituall,

ſpirituall, and health by it, I take my leaue.

LOuing Brother, wee doe remember you and my Siſter, and are truely affected toward you, though my diſtractions, imployment, and I know not what indiſpoſition (which I dare not euery way auow) doe cauſe me to write more rarely. Now I can deferre no longer from ſignifying our remembrance, and aduertiſing you how things goe with vs, leſt you ſhould challenge me hereafter, as not informed. My moſt Chriſtian Wife (your Siſter) hath ſince Eaſter laſt beene very ill, and it hath not pleaſed God to bleſſe any means which ſhe hath attempted here or elſewhere. Since our laſt parting with you, ſhe continued till within this fortnight, crazy, but not feeling any violent working of our infirmities: but now of late, and eſpecially this weeke, her ſtrength is more then ordinarily enfeebled, that I feare (reſer-

(reſeruing to God whatſoere courſes make with his glory) you ſhall not long enioy ſuch a ſiſter, nor I ſuch a wife, of whom I am vnworthy. Which I ſuggeſt for two reaſons. The one, that you might remember her eſtate more feruently then otherwiſe, againe, that you might ſeaſonably reſort to her, if it will any whit increaſe your contentment, as it ſhall be gladſome to vs whenſoeuer, to inioy your preſence. The Lord teach vs to number our dayes, that we may apply our hearts vnto wiſedome, and the Lord giue vs vnderſtanding, which may make our hearts bee as well pleaſed in the houſe of mourning, as the fooles are in the houſe of carnall reioycing. Brother, our term laſteth not alwaies, the Lord make vs wiſe to know the acceptable time, and while it is called to day, not to be hardened through the deceitfulneſſe of ſinne, but to turne to him, and for a farewell, when you ſee how your cli-

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ents waite at your chamber dores, seeking to gaine earthly inheritances, how much more should wee waite at the dore of wisedomes house, which will giue vs an euerlasting inheritance? Reade the 8. of the *Prouerbes*, the end of the Chapter, where the Lord seemeth to make this allusion: I will tell you, if we that are the Lords, come to be sifted, vve shall be more diligent this way. Counsell is not cared for (as you know well) till some flaw be found in euidences: when once there groweth question, then the learned Counsellor groweth in request: so becausе our conscience maketh no question of that great estate in the heauens, therfore we vvait not on Gods mouth daily, both in vsing meanes publike and priuate with diligence. Thus your Sister and I doe remember our selues vnto you, and my Sister, (to whom you may commend vs) and take our leaues abruptly.

Louing

LOuing Couſin, I would bee glad to heare how God doth carry on your weake frame, but this is a thing, which though I may wiſh eaſily, yet I cannot ſo eaſily effect it. If weakenes grow on you, it muſt comfort you, that your priſon is not ſtrong enough to hold your ſoule long impriſoned. How vvelcome is the euening, to the vveary labourer? So to vs ſhould bee the ſhade of death, in vvhich vve reſt from all our trauaile. If you finde paine, ſeeke for that faith vvhich may quench the fire, if it be good for you that it ſhould be ſuddenly quenched, if otherwiſe, looke to him vvho hath promiſed in fire and vvater to be with vs, neuer to leaue vs, nor forſake vs. Thinke on his goodnes, vvho vvill haue ſinnefull men eaſe their enemies beaſts, vnder the burthen vvhich oppreſſeth them. Looke finally to thoſe glorious ioyes, to which theſe momentarie afflictions ſhall bring you. E-

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uen as the waters fall downe, not able to abide in groundes that lie high, so the sense of these afflictions goeth away from mindes, that are lifted vp in such contemplation. Aboue all things reioyce, that yet you shall shortly attaine your loue, your Lord, to whom your soule by faith hath beene long contracted. Shee is a sorrie Spouse, who cannot make a shift with an vneasie horse, while shee rideth to see the consummation of her loue, with her betrothed Husband. Doth together with weakenesse and paine, pouerty in things spirituall, doth any desertion molest you? Know that this is but the wisedome of our God; who, as Physicians doe mingle many things in the same potion, so doth intermeddle many matters in the same temptation, that it may bee more effectuall to his glory and our good. Thinke with your selfe, a wise Physician will not put in his prescript a

Dramme

Dramme too much; God will not exceed that quantity any whit which is fit for his patients. Hold you to the rocke and ſtand ſtill, the things are cloudes which will ride ouer you and go away: though it be night, wee ſhall haue day againe. Who is it that feareth the Lord? If hee be in darkeneſſe without light, let him leane on the Lord his God. For concluſion, doth outward neceſſity, with her threatning, any thing diſturbe you? Looke to him who taught S. *Paul* to want, who made him ſay, he would doe all things, while his Lord ſtrengthned him. Look to him who circumciſeth hearts with circumciſion not made with handes, who can make vs ſo deny our ſelues, that wee ſhall finde no paine to follow him: Bee ſorry for nothing, but that hauing ſuch a Father, you ſhould bee carefull. We ſanctifie our heauenly Father, when no vnbeleeuing feare commeth neere vs. You know the truth

truth of my loue to you, and I know how easily I can (through Gods blessing) procure that which would refresh you seasonably. Wherefore if you should not impart it to me timely, before the oyle and meale be quite spent, you shall neglect a good meane, which Gods prouidence doth shew you, you shall be wanting to your owne comfort, you shall requite me with no small vnkindnesse. Thus with my louing sisters commendations, I commit you to God.

Yours as his owne,
Paul Bayne.

GOod Sr. *C.* Were my ability and freedome from occasions at this time such as might be wished, I would see you in person, and not visit you by writing: but loue must be content to creepe when she cannot goe at libertie as shee desireth. Sr. *C.* could I bethinke me

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of any cordiall, or other thing which were like to eaſe your ſicke paſſion, ſhould I not be a Traitor for euer in friendſhip, if at this time I ſhould hold my peace? So is it, I could not beare (euen in my conſcience) too much blame, if thinking of ſome things which may ſerue to the good both of your body and ſoule, I ſhould containe my ſelfe and not impart them. Wherefore good Sr. *C.* giue me leaue a little to commune with you now being vnder the hand of God: For euen skilfull Phyſicians, when themſelues are viſited, will vſe the aduice of their inferiours. You know better then my ſelfe, that ordinarily in all afflictions God doth offer himſelfe as a father to vs, chaſtening vs, that he may make vs partakers of holineſſe, yea euen by death it ſelfe hee doth chaſten his, that they may not bee iudged with the vnrepentant world. Thus I doubt not but he doth with you. If then we are vnder Gods cha-

chastening hand, wee must first labour to take to heart our faults, for which our heauenly Father doth take vs in hand. Secondly, wee must seeke his mercy in forgiuing them, and remooving the temporary correction, so farre as may stand with his glory. Thirdly, wee must be carefull to seeke the vse of them in all things following, if God shall thinke good to raise vs, and trust vs with longer time in this present life. You know that it is the part of a naturall ingenious child to grieue for that, whereby he hath prouoked his earthly parents displeasure, and shall it not be our duties much more toward our heauenly? Till we know and feele our sicknes somewhat grieuous, we cannot affectionately seeke the Physician. We count him our friend, who warneth vs of something growing on our bodies, which we could not discerne of our selues. Take it I beseech you as my best loue, if I pre-

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ferre to your considerations some things which I take to haue beene the chiefe infirmities of your soule. All our hearts are by nature full of spirituall adultery, we loue the pleasures and pompe of this world, and let them carry away from God, our most liuely and tendereſt affections. Now if a man of true honour would challenge himselfe, should he be but false in loue to his earthly associate? How much more should it grieue vs, who haue let our hearts play false with our heauenly husband? Againe, should one keepe their heart to their Loue in some sort, but not care to come into the vndefiled bed, in which their most neere beneuolence is mutually imparted; were it not a strange disloyaltie in persons married one to the other? What then shall we thinke, who by profession married to God, haue not cared for partaking in the ministery of his Word, which in the Bridall Bed, wherein by his spirit,

ſpirit, he doth communicate with our ſoules his ſweeteſt fauours, and maketh them bee conceiued with fruit of righteouſneſſe, to euerlaſting life. *Abanah* and *Pharpar* were as good waters as *Iordan*: but it pleaſed not God in them to heale *Naamans* Leproſie, but in *Iordan*. It pleaſed God by the fooliſhneſſe of preaching, to ſaue all who ſhall beleeue. Laſtly, if you haue made the ſinnes of others yours, by communicating in them, and not reprouing and reforming them when you had power, (as the ſinnes of ſeruants in houſe with you,) you muſt take knowledge of this, and let it grieue you: when you haue friends comming to you, you will haue your ſeruants not onely ſerue you, but be reſpectiue to them, carefull that they by no rudeneſſe doe giue them diſtaſte. How then ſhould it grieue vs to thinke, that wee haue not cared ſo? we haue bin ſerued to our minds, how hath our God bin neglected,

yea

yea prouoked? Now considering these things & those of like nature, which you are priuy to within your selfe, seeke to God in the death of your Christ, for the remouall of them, of the sinne chiefely, of the correction so farre as he shall see good. Vngodly men are like *Pharaoh*, who bade *Moses* pray to God to take the plague away: but Gods Children like *Dauid*, they flie to the multitude of Gods tendrest mercies, to take away their sinne. You may come with boldnesse to that mercifull God in Christ, who saith, that though a man would not take a wife once put away for adultery, yet he will receiue his people, euen after their adulteries; if they seeke to him repentantly. It is a folly to striue to get loose from sickenesse, if we first seeke not to haue release from sinne. To breake the Gaole without being acquitted by the Iudge, is no true liberty. To see the Sargeant, without compounding with the Creditor, cannot make

ſound peace. Laſtly, I doe intreat you to ſeeke the vſe of Gods viſitation before all things. How-euer he ſhall deale with you, he who hath commanded ſinnefull man to ioyne inſtruction with correction, he who hath taught man that hee will not beate a dog, but he will put it into his ſenſes as well as he can, what it is for which hee ſtriketh him, he I ſay, will not faile to teach you, why his hand is on you, and make you profit by it. This is the ſeale that God hath ordained vs, and called vs, according to his purpoſe of bringing vs to life, when all things, euen thoſe euils of croſſes, turne to our ſpirituall good. His fatherly skill doth not make theſe viper-like euils into wholeſome triacles, for any, but his choſen children. If you finde theſe things, reioyce: for God hath reuiued in your ſoule an eternall life, yea he will reſtore you to this temporall life, if it be good. The iſſues of death are with our God, &

what is it for him to heale you being ſicke, who did giue to beleeuing perſons, their dead to life againe, when it made for his glory? If not, you know, a ſicke body will not feare to drinke that his Phyſician doth taſte before him: Chriſt hath taſted death for vs; to deliuer vs from the feare of it: yea you know that your life is hid with God in Chriſt (who is the roote of vs that beleeue on him) euen as the life of a Tree, this Winter time, is hid in the roote of it. The Lord comfort you in theſe things, and thus let me for this time end.

DEare Sir, I thanke God I doe remember you, as I am able, vnto him, intreating him to ſtand by you in all things, and finiſh your courſe with comfort. Remember the fore-paſſed experiences which you haue had of his kindneſſe and conſtancy toward you: hee will not leaue and forſake you now you haue moſt need of him. Men often, like

to these Swallowes, will be with vs in Summer, but leaue vs in Winter. The Diuell when hee hath drawne his into the briars, wil giue them leaue to look for themselues: But God hath euer stood neerest to his, when their exigencies haue beene greatest. Mans extremitie is his opportunitie. That which God hath done once for you, in sustaining, quickning you, quieting your spirit, his peace which passeth vnderstanding keeping of it, that he will doe euery day vnto you, if you will inforce your selfe toward him. It is no more paine to him to helpe vs, then it is vnto the Sun to lend light to vs. If we haue in some fits, found ease by this or that, we know if we come into like case, how to helpe our selues: it is we say, but doing such a thing, or taking such a matter: thus hauing once found in deadnes, fainting of spirit, quicknance and strength by recourse to our God in Christ, and wrestling with him, wee should know

know what to do when such like state returneth on vs. Well Sr. awhile, and for euer: The Lord strengthen vs, that though we be led into darknes without light, yet we may leane to him, and call on his name. If a child haue his father by the hand, though he be in the darke, yet he is not afraid: so is it with vs, while by the eye of faith we see that Inuisible one at our right hand to support and saue vs. I pray you commend me to my good friends about you. Though I am called more on for writing, then my strength can well afford, yet I cannot forget you ouer-long. Now I commend you to the grace of that faithfull Shepherd, who will beare vs when we are weary, strengthen vs when weake, keepe vs against the Wolfe, yea not lose vs, but according to the will of his Father, raise vs vp at the last day; to whom be glory for euer: farewell.

Yours in Christian affection,

Paul Bayne.

MY beloued Friend, now the throng is gone; so that neither we can excuse any longer our not inuiting, nor you your not comming when you are called on. You know what words did passe betwixt vs, farre be it that they should proue winde. I doe accomplish mine in requesting you to visit vs, you shall discharge your promise when we enioy you present. We know that you haue not wanted altogether intreaties to this purpose: we come after preferring the same suit more vehemently, not quite out of hope to speed: the latest dog sometime taketh vp the hare. My wife will (if you be so pleased) meete you at Ware, when you set forward, that you may know with what deuotion she entertaines your comming. All our wayes are in the hand of God, he teach vs to commit them to him, that they may be directed. We may go here and there, change ayre and company, but the God of all consolation is he from

whose

whose meere mercy in his Christ we receiue all our comfort: cheare-fulnes of heart is his gift to those that are good in his eyes. The Lord put his feare in our hearts, that we may neuer depart from him, leauing the way of his commandements; and giue vs more and more his feare before vs, in all our wayes. For if it be a spot in Feasts, to eate and drinke without feare, as *Iude* saith; sure it is likewise a spot, in our iourneyes. The first lines, are to prouoke you to come; these are to guide you in comming, that your way may be prosperous; which I wish you from my heart, with all other spiritual blessings, for Christs sake, accursed for vs.

Write to vs, when and how you will contriue your iourney. Fare you well.

Yours in the Lord,

Paul Bayne.

LOuing N. A word in time, is better then many out of season, when it is too late: I haue talked with my wife, and I finde it true: *Plus vident oculi quàm oculus*: two are better then one. My wife is in loue very carefull of your weale, and for the party to which one might most probably incline, her thoughts are not without reason auerse. First, the education of Gentelwomen of that sort, doth teach them little to know, but gallancy in apparell, to call for seruice about themselues. If they may come where they may haue consorts to play a game et Maw while they are vacant from their attendance. Againe, for seedes of Religion, you cannot groundly coniecture them in her, which is the principall thing you would secure your selfe of: for good natures without Religion, are as wee say of the Diuell, good only while they are pleased, and when you found it enough to keepe any

duty

duty to God, with the helpe of a Religious yoke-fellow, how can you conceiue hopes this way, if you want such a helper? thirdly, her portion is but a little for your estate and calling: God gaue you matter of estate equalling to hers, when you were many wayes by many degrees vnequall to your selfe. Againe, it is by supplements of good will to be made vp, which may occasion secret courses of recompence. Thinke of these things: for though I pitty your condition, yet I wish from my heart, there may be no more haste then speed: soft fire maketh sweetest mault. Labour to haue your selfe in feare and iealousie, and marke that secret folly of heart, which maketh vs poast ouer our mourning part before God, and linger after the house of laughter. If sicke bodies should sippe onely, and set away the bitter potion, calling for restoratiues, the disease would further and further bee cherished: so

our ſicke ſoules, if they leaue their wormewood draught too timely which wee ſhould take next our hearts, wee ſhall miſſe a great furtherance of our ſoules health. I againe often thinke, it is not beautie, but Gods bleſſing, which muſt giue you contentment, and loue and hatred are not in our power; if wee had our monthes mind ſerued, wee are ſubiect to grow into diſlike with that we ſo highly deſired, as the ſtory of *Amnon* and *Thamar* doth witneſſe. Againe, If you find your mind any thing impotently running hither and thither (as the ſpirit of man knoweth the things of man) bee affraid of hauing the thing you ſo deſire, leſt it proue as the Quailes which ſtanke in the mouthes of them that luſted after them. I pray you therefore, ſtriue with your owne ſoule for more godly ſorrow and weanednesſe of minde: Deliberate ſlowly, and then you ſhall be able to accompliſh boldly, expecting from

from God a blessing of those waies which you haue commended to him.

I haue great business. Our *Metropolitans* visitation commeth shortly, and I am warned to preach, besides many other occasions. Yet because I loue not afterwisdome, I do make way by force, to send you in time a word by friendly admonition.

We doe with our best hearts bid you farewell.

SIR, Your Letter came in the chiefest of our harnest, since the time, the first weeke, you know our Carrier goeth not. I can no longer bee wanting to my duty so farre, as to leaue your letter vnanswered. Thus I passe to that clause, touching your late triall. I doe desire to haue some feeling of your estate; and the Lord that keepeth his, when they are almost lost in themselues, keepe you in this and all other temptations. We haue

great

great need of God, to leade vs, in time of triall: for there are many by-wayes, at which our corruption and weakeneſſe will be readie to ſtart out; and but onely one true way, which will bring vs to ſee a good iſſue, in Gods ſeaſon. Sometimes wee are in danger, as hath beene taught vs, to ſet light by Gods corrections, and play hide-bare with him; thinking well, if we can ward off the ſmart in any faſhion: ſometime wee are impatient, outwardly and apparantly kicking at the ſpurre; like theſe plunging Horſes, which will not endure their Rider: ſometime inwardly and ſecretly repining and fretting, like thoſe Horſes, which digeſt their choler, by biting their Bridles. If wee neither deſpiſe, nor impatiently riſe againſt the hand of God, yet our weakeneſſe is readie too much to take to heart that which is our exerciſe, ſo that our ſpirit droopeth and fainteth; and this is worſe, becauſe it is commonly accompanied

companied with a wilfull indisposition, which will not let vs receiue such things, by which we might be truly comforted: as in *Iacob*, who would not be comforted, but followed his sonne to the Graue, mourning. I doubt not, but God keepeth you both from the former; I hope, from this later also. Wee must take our correction, and humble our selues vnder the smart of it; but wee must looke to Christ, that hee would not let our faith, hope, and meekenesse of minde, be shaken. If God should haue told you both; I will giue you two children, you shall bring them vp so long for me, and I will take them againe: would you not haue accepted it gladly? The euent doth tell you no lesse, then if hee had before-hand thus spoken vnto you. God is the chiefe Father of all the Families in Heauen and Earth; wee are but Foster-parents to our owne children. When my last child was taken to God, my good friend, our

Preacher,

Preacher, did sometime shew mee many Motiues, why I should beare it equally.

First, That they, taken thus soone, are crowned through Christ, without hauing experience of that fight, which maketh vs cry, O miserable, &c. and thinke our liues often a burthen to vs.

Secondly, It is not loue to them, when we are perswaded, that God is their God, which maketh vs grieue at their taking hence; it is selfe-loue, or carnall affection: For Christ told his Disciples, If ye loued me, ye would be glad, because I goe to the Father. And what measure doe wee offer God, who can send our children farre from vs, where wee are neuer like to see them againe, if they may doe well with man, and yet cannot well beare to haue them taken out of sight by the Lord, though wee are perswaded their spirits are with him? Wee must labour for such good hearts, as may not be content

per-

perforce to let him take, but may willingly yeeld, euen our children (if it were by sacrificing them with our owne hands) to Him, who hath not thought his onely Begotten too deare for vs, but hath giuen him to death for our sakes. If God should haue riuen the Tree asunder, I meane, seuered you one from another, it must haue been taken thankfully; but much more, when hee leaueth the Tree, and taketh but the fruit, yea, but part of that, leauing the one halfe yet with you.

Thirdly, and lastly, It is a token wee felt not his loue, nor receiued them not from his hand, as wee ought to haue done, if wee should not thankfully giue them backe to him. *Anna* receiuing *Samuel* as a gift gotten by Petition from God, did readily part with him to God againe; so *Abraham* with his seede, which by Faith in the Promise hee had obtained. I know, we are ready to thinke these things are true; but a Parent-like affection cannot easily

shake

ſhake hands with, and yeeld vp things ſo dearely beloued. It is true indeed, that while wee pleade loue to our children, what vnkindneſſe doe we bewray toward God; if my heart did not ſo loue them, I could giue them thee? Calmely to thinke on this, which yet is contained in that Exception aboue named, were able to make one bluſh, that his heart ſhould be ſo cold in his loue to God-ward, as not willingly to part with any thing it loueth, at Gods call: alas, to yeeld that we greatly care not for, is no *Godamercie*. But I hope, Gods loue doth not make his hand grieuous; neither would I haue thus late written thus much, but that it is good to bee prouided againſt all things to come. For as when fire catcheth, wee ſee how farre it is gone, but know not where it will ſtay; euen ſo it is, when the fire of affliction (in which Faith is prooued) is once kindled. The ſecond meſſenger told not *Iob* all his for-

row

row at once: it is wisedome still to prouide for the worst, the best will saue it selfe.

MY beloued Friend, and Christian Sister, if I my selfe had beene a good Scribe, you should not haue beene thus long vnwritten to: My affection to your deceased Mother, who did request it at my hand, and the loue I bare your selfe, would long since haue enforced it; but my hand cannot doe, what my heart would. Neuertheless, feeling my selfe not like to liue to see your face, I haue got the helpe of anothers hand, to report what my heart doth speake vnto you, out of that Christian loue which bindeth vs to consider one another, and prouoke one another to loue. I may thanke God for those good things, which I know his grace hath done in you. For the conscionable reuerence of your deceased Parent, was of him, who writeth in the heart that commandement of honouring the Parent,

rent, as well as others. A grace, which God, who worketh it, hath promised to crowne with much prosperitie. Other things also perswade me of your pietie; but God will teach you to know the things bestowed on you: neither are wee much to harpe on this string, vnlesse we were in conscience assured, that it were needfull to strengthen each other with signes of a good estate; as the Physicians doe on heartlesse Patients, with repeating good tokens of recouerie. Yet we that are taught of him, to see ought that his grace doth in vs, must blesse him; and standers by, who by a spirit of discerning obserue the same, must ioine with vs in thanksgiuing. I will leaue therefore this matter, and take occasion to stirre you vp to dutie to your heauenly Father, whom I know to haue beene dutifull of conscience to earthly. First, you must labour to know your God; and in Christ, your mercifull Father: for wee by nature are like

runnagate

runnagate children, who haue neuer kept neere their Parents house; or like the Prodigall, which left his Fathers house, and betooke him to Harlots: so our hearts haue left our God, and know nothing by nature, but the things of this World, with which wee commit spirituall Harlotry. Now there is none by nature that seeke after God. But wee that doe in Christ finde him in part, must more and more grow vp, in the acknowledging of him. What a graceleſſe part would wee condemne it for in our selues, if wee should not know our Parents here, (as by pride and heedeleſſe rudeneſſe, some Children will not) much more should we be ashamed, not to take notice of our heauenly Father? Nay, wee must the more cry after him, the more blessednesse wee know there is, in enioying of him: as the Children that taste the sweetneſſe of the louing Parent, cry when they seeme to be left. But if you ask, how you may know?

I answer: First, you must get your eyes wiped, the eyes of your mind: secondly, you must know where to seeke him. Our eyes are sore, and full of scales: and therefore, if men be carefull to haue the eyes of their body dressed, yea, endure sharpe Waters, rather than their sight should faile; so much more must wee seeke to God, for the Eye-salue of his Spirit, the onely Clarie, that cleareth sicke sights: yea, welcome Gods Afflictions, which are his strong Waters, to restore our Seeing.

Now could you see, and knew not where to finde him, you were neuer the neerer. Therefore you must know this, that if you will seeke him, you must looke at Christ his Sonne, in whom the Father is, for they are one. When a Childe is like the Parent, wee say, If you see such a one, you see his Father, for he is the same vp and downe as his Father was. But Christ is liker the Father, than any Childe the naturall

turall Parent. For the ſelfe-ſame all-ſeeing ſpirituall God, who in fellowſhip of his Perſon, hath a Soule and Body glorified, the ſame Spirituall Nature is the Nature of the Father: as if the ſame ſoule and body which is in you, were communicated with the perſon of your Childe. Secondly, as you ſeeke to know him more, ſo you muſt ſeeke to loue him and pleaſe him in all things, being more fruitfull in ſeruing him, than you haue beene: And good reaſon, Loue is the whet-ſtone of Loue. If you ſhould ſo loue one, as to giue your little ſonne to death for his ſake, would you not thinke it an intolerable part, not to be conſidered with loue againe? Yet God ſo loued vs, that he gaue his onely begotten; that wee beleeuing in him, ſhould not periſh, but haue life eternall. And for our children, Doe we not looke, though they be full of play when they are young, yet, that being better growne, they muſt learne ſome ho-

honest calling, which may doe them good another day? So the Lord, though he haue a gentle hand ouer vs, while wee are tender; yet doth looke, that wee afterwards should be more fruitfull and seruiceable to him, *Ioh.* 12. 2. The righteous are compared to Trees; which, when first planted, beare few, but grow till they come to carry many branches. Now, if you would trie your loue, you must finde it out by its working: What contentment you take in that Presence, which is to be had by faith; what longing you haue to be with God; what loue to his tokens; what loue to children, and friends. As for example: Louing your Husband aboue all men, there is none whose presence you care for, or take contentment in, like his. So saith the faithfull soule to God, What haue I in Heauen, but thee? What in Earth, in comparison of thee? Againe, if your Husband were in some other Countrey, how would you long for his re-

returne vnto you, or that you might follow him? So the louing soule to God, saith; Oh, who shall deliuer me from this body! Oh, it is best for mee to bee with Christ! Shee would goe to him. I looke for the appearance of the great God, who shall make my body like his glorious Body, by the Power which subdueth all things. If two truely louing, were contracted, would not euery Weeke seeme a yeere, till the Wedding? Wee are by Faith contracted to God, in Christ: how should wee long, to see our Marriage solemnized? Endeauour to please him, grieue if ought crosse your louing Husband. A Letter from a friend, wee loue, and set by it: If wee haue a Token, how we keepe it, and are glad of it? So the Word of God, which is his Letter, Oh, how glad is the soule, that loues the God of it? I reioyced in thy Statutes, more than in all Wealth. So the Sacraments, which are the Pledges of himselfe to vs,

these

these are the loue-tokens hee sendeth to vs, while wee are absent from him in the body. Lastly, by louing his Children, and friends. You louing your Husband, thinke his friends vvelcome, and loue them. Could you thinke one loued you, and loued not your sonne? So, they that loue him that begetteth, loue him also who is begotten, 1. *Ioh.* 5. 1. Now then, let vs not be false to our owne hearts, and wee may confesse, that wee want a great deale of loue to our God: For, when are we glad at the heart, and reioyce in our God? When doe wee long after his appearing? Nay, God is faine to smoake vs forth of this World with many tryals, and yet we will not arise, and come away in our affection. When are wee heartily ioyfull to heare his voyce, and receiue his tokens? When doe wee busie our head to please him? and when doth it cut vs at the heart, if he be offended? Now then, if you see you want it, what

what muſt you doe? You muſt ſhame your owne heart within your ſelfe, and ſay; What a wretch am I! If my heart could be glad of euery ſtrangers company, and were dead within me, not ioying in my Husbands preſence; were buſie about other things; negligent to my Husband; longed for other men; neuer wiſhed to ſee him, if abſent: what a ſhamefull part were this in me? Yet thus it is: my ſoule is marryed to thee (Lord;) thou hadſt no Dowrie with me, but beggerie, and ſpirituall filthineſſe, yet thou boughteſt me deare, and haſt put me in no leſſe than Heauen, for my Ioynture; and yet loe, I can finde a contentation, and be merry at this or that earthly thing; I can long to haue earthly matters, which I lacke; I can be carefull how to pleaſe man, and be grieued, when ought doth croſſe his liking; but am lacking in them all, toward thee. Then, ſeeing this, and how your heart is full of Harlotry loue

to creatures, you must cry to God; Lord, helpe mee, pare away this selfe-loue, and false loue to the creature, and make me loue thee; Lord, draw me after thee, and I shall follow thee as fast. And strengthen your selfe in faith, and God will giue it you: for this is his promise, I will circumcise your hearts, and make you to loue me with all your hearts: Get this, and you get euery thing. This will make that which is irkesome to the flesh, be meate and drinke to you, and delightfull. Is not the Nurcerie of the Childe, a homely piece of worke? yet, because the Mother loueth it, though her sleepe be broken, and her hand foyled, shee vndergoeth it gladly. And not onely doth it constraine vs, but make vs patient. What will not a wise woman beare, and pocket patiently from a Husband she loueth? Now one thing more I will warne you of, and end; and that is a good meane of the former. Whilest you liue, learne

learne to weane your selfe from the things of this World; Let him that buyeth, marryeth, &c. For hee who immoderately loueth the things of this World, as Pride, Profit, and Pleasure, the loue of the Father is not in him. Shee that hath loued one man truly, shee is sped, as we say; shee can loue no more Husband, Children, Possessions; much more the proud vanities and riotous Gossippings of these Times. As an honest woman must flye the Stewes, so must wee not haue our hearts seene among these things. And this is more ease to my easelesse flesh, that God gaue me meanesse of minde, and neglect of such carnall courses, in which I might haue had my share, that I wish all my Christian friends may receiue that grace from him, which I trie by experience to haue so precious effect. The Lord keepe you.

LOuing *N.* I receiued your Letters; in which, you ſignifie the conſummation of that, which I wiſh proſperous. The ground of all proſperitie, is Gods bleſſing: without which, euery thing is a deadly poyſon to vs; whether it taſte bitter, as croſſes; or ſweete, as the more ſucceſſefull iſſues of things; whether it kill with painefull gripings, as euils; or caſt aſleepe, and moue laughter, as thoſe things doe, which in themſelues are to be eſteemed outward bleſſings. The poyſons ſpirituall, for taſte and effect, carry no leſſe than corporall. Now the ground of bleſſing in all things, is Ieſus Chriſt, our Redeemer, bearing our Curſe for vs, (*Gal.*3. 13.) and ſwallowing our deſerued Cup vp, into an vnfained bleſſing. I hope, the eye of your ſoule looketh vp to him, who was lifted vpon the curſed Croſſe, to heale that Curſe, wherewith Sinne and the Diuell, that old Serpent, haue ſtung vs. Againe, I doubt not,

but

but your Wiues prayers (who is now departed) are on record in Heauen, and your Sisters prayers (who still liueth) are not in vaine before him, who is a God hearing prayer: Both haue wished you blessednesse, through Iesus Christ. I would haue beene with you before this Letter, but that God hath let my Wiues weakenesse to bee more than ordinarie. We must take vp our Crosses, and when God biddeth vs yoake, he is the wisest man that yeeldeth his necke most willingly. This hath made me stay hitherto; but the Lord easing his hand, I resume my purpose, of satisfying your desire, and meane to follow my Letter at the heeles. The Lord make it prosperous. You tell me a louing Tale, of bringing vp your Wife, to enter her into my acquaintance. If you had no Brother at *Cambridge*, it were pitie my Sister should be no sooner a Wife, than a Widow. You know the Law of the first yeere.

The God of Loue giue you holy loue in him, and keepe the fire in, when it is kindled. I hope I shall neuer forget my Christian dutie to you, of being a helper to your faith; it shall goe hard, when I helpe you not with a short Currie of matter to this purpose. My Wife remembers you and her Sister to God; and let my loue rest with you, till God giue mee leaue to see you. Farewell.

LOuing Cousin, I haue a cold spirit, vvho shew thee no more loue: but beare with me in this Winter of mine, and if euer the Sunne of Righteousnesse be pleased to make Summer with me, no one, without my selfe, shall haue more interest in the fruits I then shall be taken with. It may be, the thred of your life shall be drawne out so farre, as to see these words proue workes; which the Lord hasten. How goeth the matter with your poore soule? How doth it get vp?

How

How is it made readie euery morning? How walketh it all the day, when it is once with the solemnitie of deuotion dispatched? Doth the eye of the soule wake without matter, like that heauie matter which in some eyes and heads (too much stuffed) is often discerned? You may know if it bee cleare; first, it will see God in his Christ, through the glasse of his Word, and it will at ease hold waking before him. If you thus wake, you haue the start of me, my shop-windowes are longer in opening, than mee thinkes I see you in making readie. Sometimes the myst of my owne darkenesse, sometimes earthly humors doe shoote into them; sometimes a spirit of slumber and sloth doth offer to close them; sometimes clouds of spirituall darkenesse doe ouer-cast them: so that, though they are waked, and in themselues lightsome, yet they see nothing, by reason of that obscuritie which is without them,

wherewith they are enuironed: as it is with a man that ſitteth with his eyes wide open, in a Roome, where neither light of Sunne nor Candle commeth. Now, while a man is flying to Chriſt, to get the inward dimneſſe of his ſight cleared, (for he can make his Clay and Spettle heale them) vvhile hee getteth the diſtillation of by-thoughts ſtopped, by looking to him vvho vnites our hearts to himſelfe, vvho vvorketh all our vvorkes for vs; vvhile hee ſeeketh to that quickening Spirit, to ſcatter his ſlumber, and laboureth him, vvho is Light in ſelfe, to expell thoſe externall darkneſſes enuironing him; vvhile one man is tasked vvith this vvork, another, not thus moleſted, is readie, and hath diſpatched. Well, our God doth accept it for one of his ſicke ſeruants fore-noone vvorkes, to ſettle their cloathes orderly about them. I mention theſe things, to lend you ſome light; by which, you may better ſee your priuiledge,

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vvho are not forced to ſpend your ſtrength in ſuch a faſhion. But the man that is vvell vvaked, muſt haue mooving, as vvell as ſenſe returned. How doe the affections of your heart fqot it to Chriſt, in way of thankefulneſſe, vvho hath led you all your dayes? vvho is that Prince, that maketh peace in you; vvhoſe ſecret, is the ſtrength of your heart, that it fainteth not; vvhoſe fauor is that Shield, vvhich doth ſo couer you, that euils haue not leaue to aſſaile you, much leſſe to preuaile againſt you? Is your heart, in the conſcious vnderſtanding of any benefit, affectionate toward him? Then you are truely awake, and lightſome, like to paſſe that day vvithout too much vvearineſſe, vvhich is vvith ſo freſh a ſpirit entred: then that *Sunne of Righteouſneſſe* hath got you vp. For as a greater fire draweth forth a leſſer, and as the Sunne bodily riſing dayly ouer vs, doth draw forth the ſpirits of ſenſe and mooving, vvhich are in

the bodily creature; so doth that light and life of Israel, by his worke, though not perceiued, draw forth this spirituall motion of the life of God in vs, whereby wee discerne him, and in thankefulnesse make toward him. When your soule is now awaked, what doth it wash with, what doth it put on? As wee Christians haue both guilt and deformed blot of sinne, so we haue a daily lauer, euen blood and water; for our Christ came in both, to teach that hee doth not onely make atonement for the guilt of sinne, but doeth also cleanse vs by his Spirit, from the spot of corruption. Now then, if you looke at that great God, as your righteousnesse, by faith on his blood, shed with sense of the curse due to our sinne, and if you looke to Christ, who is made of God your sanctifier, to cleanse you from those inherent spots daily, then you haue washed in the fountaine opened for Israel,

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and are so cleansed (haue you but once washed in this kinde) that you shall neuer be defiled throughout againe, as Christ speaketh. Neuertheless, there must be raiment vpon the soule, yea, it must be clad with compleat armour, for it is compassed with enemies, and the life of it is a warfare. Now when we looke to Christ by faith, as our sanctifier and saluation, then we are thus clothed: he is our sanctifier, who must bring all our graces from one degree to another, making that light of holinesse, that image of himself the second *Adam*, grow vp in vs, as the light of the morning, till it commeth to the strength, taketh increase. He must be our Viceroy, tread Satan vnder our feet, dissolue his works, crush the head of him for vs, he must finish the work of his grace with his owne power. Well, when you are thus forward, how doth your soule walke, putting it selfe forth in action? doth it goe limping? doth it rest

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and can goe no further, as wearie? Doth it feare it shall not hold out? Is it made sad, vvith vvant of any thing? Many a good soule vvalketh thus, and puzzle them so, that they cannot goe on freely; but I hope, no earthly lusts fall about your feet. It may be it is vvearie sometimes, and is fearefull, and is made sad, through some kind of circumstance. Well, let vs get conscience; vvhat painefulnesse, vvhat vvearinesse, vvhat vveakenesse, vvhat feare doth attend vs? Our spirits being once poore in the priuitie they haue of these matters, shall no sooner looke vvith the eye of faith to Christ, but the matter shall bee mended. Hee it is that maketh the lame to leape like a Hinde; vvho enlargeth the heart, to run in the race of the Commandements. Looke to Him, the faithfull Shepheard, who taketh vp the wearie Sheepe, that through feebleneſse can goe no further: to Him, to vvhom the casting of our eye is the renewing of our strength.

Against

Againſt feare of perſeuering, challenge him as the author and finiſher of your faith, reuerently tell him, it is a piece of his Fathers will that he ſhould not onely giue you to beleeue, and his Spirit for a time, but that he ſhould raiſe you vp at the laſt day, *Ioh.* 6. 39. Finally, looke to your God, that hath ſaid to *Abraham* and all the beleeuing ſeed of him, Walke before me, I am God all-ſufficient. Tell him you haue nothing but himſelfe, in heauen nor yet in earth, in compariſon of him, and hee cannot but ſupply with himſelfe, euery thing to you.

Thus the asking a queſtion, which I did not thinke of, when I ſet pen to paper, hath drawne me on to matter not intended. I cannot now annexe the other, for my letter is ſent for. I haue beene neither well this fiue weekes, nor yet ſicke enough to make mee better.

The Lord be our daily ſtrength, dire-

direction, blessing, comfort, and protection for euer.

MY deare friend and brother in him, who is not ashamed to call vs brethren, I cannot but salute you, and let you heare how it is with me: for I know, my lines cannot come to you more soone then welcome. I was scarce alighted from my horse, but an aguish distemper did seize on me, and follow me in manner of an *Hectick*, to which I haue a habitude, euen in my best health. Beside, I haue beene troubled with such an inflammation of some of those *interiora viscera*, that I could not sleepe two houres, but extremity of inward heates would awaken me. In which kind I went some fiue weeks, but now I thank God, my body, though a little more bettered, is in such state as formerly it hath beene. For my soule, I still go on in yeeres and months of labour, according as my Lord hath measured. I feele such igno-

ignorance of God and all his waies, so many yeeres toward me, such folly, which keepeth me from taking any thing to heart, which respecteth God, or concerneth my selfe, such vncircumcision of heart, which maketh me that I cannot be holily poore and abiect, though conscious of innumerable motiues, past, present, imminent, which might moue me thereto: Lastly, I feele such a Selfe-sufficiency, as will not let me perceiue what need I haue of my God to be with mee, for quickning, strengthening, comforting, directing, prospering of me in my course, though this breath of our nostrils, is not more necessary to the being and continuing of this bodily life, then is his blessed presence, to the causing and maintaining of all our comfort. These things doe renew their assault on me euery day, and notwithstanding I renew dayly my endeauor against them, yet I cannot recouer such supplie of grace, as should make

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me walke more at large this way. But hard lessons are not easily learned.

Sometime finding small effect, I am ready to thinke, my labour is in vaine, but then I consider, all is not in vaine whose effect doth presently appeare: seede is long time sowne before harueſt. Secondly, strength spirituall doth expell spirituall corruption, as strength naturall sicke humors. Strength naturall, if it bee in fulneſſe, it doth *simul & semel* purge out that matter which is contrary to it: but if it be in mediocritie, it doth expell so farre, that though sicke matter still remaine, yet it is lightened, and becommeth more tollerable to nature. Neither is eating and drinking in vaine, becauſe we cannot so refresh our selues, but that hunger will still returne on vs. Sometime the familiarity of it, doth make me ready to passe by it, not mooued at all against it: euen as things offensiue to nature at first, grow by custome

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leſſe grieuous. But I flie to God, who hath promiſed to put all enmity in vs againſt the ſeed of the Serpent, which we finde to remaine within vs; I ſay to my Chriſt, as thou doeſt reach me this cup, like a daily diet drinke, ſo make it wholſome to me. Sometime wearineſſe doth ſurprize me: then I thinke of Iſrael, amongſt whoſe temptations, one was from the length of the way, euen wearineſſe of wandring. I looke to Chriſt, and pray him to ſtrengthen me, that I may follow the March, that I may follow him witherſoeuer he leadeth. Then I thinke, when are men weary (being refreſhed with ſleepe) to reſume their earthly affaires; I ſay with my ſelfe, for what doeſt thou keepe me? for what doeſt thou refreſh me? O my Shepheard, thou haſt no other wooll nor milke from me! Againe, I conſider how dangerous it is to intermit, if when I haue the moſt feruent indeauors: I find it enough to walke weakely, what would become

become of me, were these neglected? Lord, enlarge my heart with thy strength, that I may suffer hardship like a good Souldier, without shrinking at it. I thinke you know the like things in deadnesse, but feare not, nor faint not, though we be to that life of his, like as colde water and drie ashes are to heate, in which naturally, heate can neuer be fixed, yet when our God hath prooued our faith and patience, he, who calleth the things that are not, as if they were, he who calleth light out of darkenesse, will imprint in our Soules, and make these things as fixed possessions with vs, which now like lightenings are not more soone manifested, then vanished: His forbearance is but till the fittest time for him to giue it, and vs to receiue it; the Lord make vs, in the meane while, of vnderstanding hearts.

We in outward things wish to be cured rather securely then speedily, neither would we haue Sum-

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mer in Winter, for the Winter is as necessary for the rooting of things, as the Summer to make things shoote forth with fruit sinilingly.

Yours in Christian affection,
Paul Bayne.

MY deare Friend, the heare-say of your welfare is to me most welcome. I was sorry that my letter miscarryed, but there can be no defect in any instrument, which doth not *cadere sub electionem supremi artificis*. If the fruit of our body proue abortiue, we praise him, how much more must wee sanctifie his wise prouidence, when the like case falleth out but in a letter, which is such a birth of the mind, as may by a second conception be framed againe with aduantage? I did write vnto you some things concerning my owne estate, how I found my heart in my visitation, what was my

my practice, euen to compasse those wals of darknes which I discerned in my selfe, and in silence and rest to waite on my God for his saluation in the downfall of them. I count it impertinent to rub vp my memory in regard of that, I this way discourſed though in the circumstances I then vsed, it did beseeme my condition, and would haue relished well to your vnderstanding. A second branch of my letter concerned your selfe, and this vncomfortable deadnesse which againe you mention, the heads whereof I will labour to recall as I may, though I cannot reach that straine in which I found my selfe when I indited the former.

About this deadnesse of spirit, I did consider two things. First, the reasons for which God did let it hang about vs. Secondly, the course we were to take against it. The Lord doth it for many good ends. 1. That it may be a spurre inciting vs to goe forth to him, who

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is the quickning ſpirit, that thus we might experimentally finde the quickning vertue of Chriſt, who doth lighten our eyes, and bring vs out of theſe fits, to feele our ſelues aliue before him, could we thirſt after the liuing God, did we not ſuffer this defect of life. Men ſeeke not thoſe things abroad, which they are full of at home. Hence it is, that when God will bring vs to himſelfe, as the foundation of this or that good, which he would communicate, he doth follow vs with experience of the contrary in our ſelues, that being conſcious how it is with vs, wee might flie to him who is All-ſufficient. Againe, we cannot experimentally know God to be in Chriſt a quickning ſpirit, ſhould we not feele an intercourſe of his death, and a powerfull expulſing of it from his vertue working in vs. The more often the Patient growing into paine, is eaſed by Phyſicke, the more experimentally he ſeeth the arte of his Phyſician,

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and benefit of Medicine. Thirdly, we haue this remainder of death, that we may better consider of our naturall estate, how of our selues we are wholly estranged from the life of God: for what wee remaine in part, that we are wholly by nature.

Fourthly, that we might the better helpe others in this temptation.

Fiftly, that we might taste our life more sweetly, and preserue it more carefully: we find with pleasure that we seeke with paine. Sixtly, that we may know, and teach others how they must depend on God for the considering and mooving of their grace daily, as well for the being and first producing of it. Lastly, that we may be led into the knowledge of our owne hearts, whether that worke is in them which will striue for life, as euery thing that hath life, will struggle to part with it, or whether they will passe it ouer heedelessely and

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slothfully. Certainely if vve marke the vvorking of our spirits, and course of God in such an euill law, vve wall learne out of it manifold vvisedome. Now for the course vve are to take, it standeth, first, in resoluing to encounter this disease, then in practising that we may be cleared of it: the diuell vvill be ready if we stirre this vvay to serue a *Supersedeas*, sometime by suggesting that the nature of this is no such thing as may not be borne, it doth not vvast the conscience, but such fooliſh patients, who will not *venienti occurrere morbo*, they at length, are paid home with paine, so much the more, by how much they haue the longer delayed. In the body, let a man not expell the superfluity nature hath contracted, the quantity or acrimonie of it wil so increase, that he shall be forced to come to it with more paine, or there will bee bred on him some painefull sicknes. Let vs striue to expell euery such matter in our soules,

soules, we shall find it true in soules as well as bodies, *Retentio excrementorum est parens morbi.*

Secondly, it will be suggested, why, striue with it as we will, it will returne: Doe we cease to eate daily and refresh nature, because hunger and faintnesse doe still returne vpon vs? Is it not a benefit to be eased for the present, to keepe downe an enemy, to do that which we know will at length bring to perfect health, though we cannot forth of hand be fully cured? Sometime we thinke, it is not well it should be thus, but imployments will not let mee turne to it as I would, we could finde in heart to deale with it, but that we cannot while it. Bnt will a man not be at leisure to take Physicke for his body? What is worthy our time, if our soules life may not haue it afforded? Againe, time is not lost which is spent this way, for God doth attend the time we spend after conflicting, with greater blessing.

sing, and leauens the knowledge we gather, so that it becommeth affectionate and practicall, beside the wisedome which is to be learned, from obseruing the working of your soule vnder such a temptation. But when you haue repelled such like ligatures, by which the Diuell would hinder the will from resoluing resistance, in the next place, you must encounter this deadly passion by such a constant course as may free you from it. The course standeth chiefly in a threefold practice. For, as we first ripen and prepare matters, that the medicine may carry them away more easily, *Medicandum est concoctis non crudis, &c.* So here, you must labour to hold your thoughts, and ponder vpon this euill, considering what it is in it selfe, what effects it hath for present, what it threatneth, should not grace preuent.

In the next place, you must take downe the medicine; lay hold on Christ, your life and quicknance.

Your third practice must be to take a walke in some words of pro-
7 mise this way, which agilation of your soule doth stirre vp the supernaturall heate of faith (as motion doth the naturall) by which meanes wee come to feele our medicine worke, Christ shew himselfe more and more effectuall. To set you downe in briefe an example; thus I concoct the thing, meditation preparing, Good Lord, what a state is his, what a bed-rid disposition doth hang about mee! were my body in an apoplexie, were I dead but of one side, it would goe neere me: but to haue my soule thus benummed, that I can neither find comfortable sense or motion in it toward things spirituall, how much more should it affect me? What-euer I set vpon, it is present with me, it maketh my duties as distastfull in themselues to thee, as deaded drinke to the stomacke: it keepeth mee from comfort for the present: and what doth it not threaten, if thy mercy should

should not preuent? yea it is so much the more dangerous, by how much more connaturall, for I cannot take in this sleepe, and though it be so deadly, yet am no whit affrighted. 2. Alas, what shall I doe? To thee I looke, Lord, who biddest vs awake, and promisest to lighten our eyes from this mist of death, with which they are ouershadowed, to thee who art the life and quickning spirit, to thee, in whom, as a roote, my life is hid. How long shall I liue in light, and complaine of darkenesse? How long shall I bee within thee the fountaine of life, and feele death so cumbersome to me? The stronger worketh on that which is weaker, and doth assimilate it to itselfe. Oh, display thy strength, and make his death flie before thee from forth of thy member. 3. *Mooning of faith.* It is thy will our hearts should liue who seeke thee, yea that we should haue life aboundantly, thou hast said, come to me and your hearts shall liue, thou hast promi-

sed vs, that we shall so drinke of thy Spirit, that it shall flow from vs abundantly. O strengthen me, thou author and finisher of faith, to hold thee the rocke, till I see these waues of death, as it were, breake themselues, and passe away.

In such like practice I haue often found this shaddow of death lying before me, I haue alwayes found a peaceable rest, expecting enlargment more confidently; when I haue not found it easing me for the present, yet it hath disposed me to receiue quicknance afterward, as costiue bodies, though they haue not alwayes easement when they offer, yet the offer doth facilitate the course, and dispose the body to easement after.

Thus out of loue I haue a little lent you my selfe, the Lord blesse vs with that spirit which preuaileth: The meane while I will desire that we both may watch in prayer one for another.

Yours as his owne,

Paul Bayne.

SYR, you may thinke mee a 7.
graue rather, in whom all your kindneſſes are buried, then a thankful friend, to whom whoſo giueth, ſelleth dearely, they ſay, ſo commodious to the donor the thing prooueth, which was freely beſtowed. Neuertheleſſe, your wiſedome and loue wil not, I dare ſay, iudge ouerhaſtily vpon apparance, knowing well, that as there may be a ſhew of good, yea godlines, where there is not the ſubſtance and power: ſo there may be a ſemblance of euill, euen of vnthankefulneſſe, where yet the vice it ſelfe doth not harbour. Your Nephewes laſt viſiting you, was hid from me, till about bed-time the night before he tooke his iourney; aſſure your ſelfe, I could not haue beene priuie to his purpoſe, without ſetting my pen to paper, though I am none of the forwardeſt about this errand. I doe remember all your loue, ſo doth hee alſo who is moſt apprehenſiue of what is done to him in

his children and members. They vſe in *Spaine* a powerfull ſpeech to this purpoſe, that *Who ſo wipeth the childes noſe, kiſſeth the Mothers cheeke*: ſo kindly naturall parents conſtrue the homelieſt offices done to their children: how then ſhall not hee accept of all ſuch duty as is done to him in his children, whoſe loue is ſuch to his, that the wombe-loue of the tendereſt mother is farre inferiour. For my ſelfe, I cannot ſhew you any thankefull remembrance of you, better then by remembring you in thoſe duties, which though they moſt concerne vs, yet we are moſt ſubiect to be forgetfull in them. Worldly wiſedome doth teach men to ſee the benefit of health and wealth, yea, to haue ſagacity for ſeeing what neede they may come to, when wee haue ſo many good husbands, ſeeing theſe outward things, and prouiding againſt a raynie day, that no euent may take them vnprouided: the

Lord make vs wise to see the true wealth and health of our spirits for the present, and to prepare for our comfort against such times wherein the Lord shall tric vs. I will commune with you about these points, as God shall inable. Men, who would gather an earthly treasure, worldly wealth, must first make sure that their penny be good siluer, that the things which they deale in, be matters of worth: for counterfeit false commodities heaped vp, deserue not to bee called wealth or treasure: and what is the wisedome of heauenly marchants, but to seeke good pearles, right for their kinde: true faith, such as purifieth the heart, true repentance such as is accompanied with change in heart, in conuersion: true sanctifying grace, such as maketh the heart honest: true fruits of righteousnesse, such as are through the helpe of Christ to the glory of God, these are things that make a man wealthie

thie indeed, true faith, laying hold on the vnsearcheable riches of Christ, on all Gods speciall promises, which more inrich the soule that getteth them, then bonds of thousands doe persons who possesse them. True repentance, it doth get an acquittance and full release from God of all our debts, and doth make vs no lesse happy, then a *Quietus est* doth him who is subiect to great and dangerous accounts. That grace which maketh the heart honest without hypocrisie, that is no small wealth: for ciuill men doe reckon their earnests and pledges lying in pawne, for something, as part of their substance. Finally, those works which come from righteousnesse, and are sincerely directed to Gods glory, they are a treasure, as it is wealth to haue done such a thing amongst men, to which great honour and liuing is adiudged. Euen as mony fetcheth euery earthly thing that heart can desire, so these

theſe are currant coyne in heauen, euen to procure what-euer we can wiſh, that is good for vs: when Chriſt ſaw but one of theſe in that woman of *Canaan*, O woman (ſaith hee) great is thy faith, bee it to thee as thou art pleaſed. Wherefore, deare Sr, labour for theſe precious things: all is not gold that gliſters; let vs imitate the wiſe of this world, the mony they hoord vp to make a treaſure, they will ſee it ſhall be right Bullion, yea that it ſhall not bee clipped and waſhed, but of full waight: finally, that it ſhall haue the Kings inſcription. Let vs looke that our grace be right, without any predominate ſinne intermedled, which would bee as a flie in our ſweet oyntments: let vs take care our works be good for the obiect, be full, and though, not comming by halfes from vs: Finally, that they be ſincere, hauing the glory of God as an inſcription ſtamped vpon them from our hearts; thus they

ſhall not deceiue vs, but ſtand with
ω vs, as a treaſure inualueable. A ſe-
cond thing I mark in getting earth-
ly treaſures is, that there muſt be
a daily diligent adding vnto, and
augmenting that wherwith we firſt
began. Though a man hath good
gold and ſiluer by him, yet till he
hath it in ſome quantity, hee is not
ſaid to be rich, or to haue treaſure
ſtored by him. Thus it is with vs;
Rome was not built in a day, men are
all their dayes in getting together
a more compleat treaſure. Thus we
Chriſtians, though from our firſt
beleeuing we haue vnſearcheable
riches, yet, if we ſpeake compari-
tiuely, we haue not that wealth and
conſummate treaſure, which we
come afterwards vnto, when now
we haue wel runne on in that race
which is ſet before vs. Wherefore
giue diligence to increaſe your gra-
ces, wch God of mercy hath begun.
Let the righteous be more righte-
ous, the holy more holy. If our
grace be true, there will be a further

acceſſe

acceſſe of grace: Wealth goeth to wealth, euen as ſtones do to a ſtone-heape, alreadie mounted. Wherefore, let vs euery day draw one Line this way: let vs count that an vnprofitable day, wherein wee haue not ſomething laboured with our hearts for the fuller apprehenſion of our ſinnes dwelling in vs; that ſo pouertie of ſpirit may dwell more and more in vs, wherein wee haue not ſomewhat enforced our hearts to ſtay themſelues on the Lord and his precious promiſes: wherein we haue not called on our ſoules, to put themſelues forth in more thankfull acknowledgement of that loue, faithfulneſſe, & patience, which we ſee do follow vs day by day. Finally, wherein wee get not ſomething done, which may be as a good foundation, and further our reckoning, whē we ſhal be accountant to God. Wee muſt bee no more weary of this, then earthly husbands are of reſuming their buſineſſes: the ſweetneſſe and peace of thoſe

wayes

wayes ſhould affect vs. Looke as men at firſt, while pouertie doth pinch them, they ſeeke wealth with much griefe and anxietie: but when once they haue gotten well about them; then, fleſhed with the fruit of their former labour, they make a play of following the World, to the encreaſe of their ſubſtance: for they ſeeke not ſo much out of indigencie, as out of a complacencie and delight which they finde in their poſſeſſions. Thus wee Chriſtians, when once we haue attained ſome firſt-fruites this way, wee ſhould with delight follow on to perfection. A third practice, by which worldly wealth commeth in, is a carefull retaining what is once
7 gotten. Good Rents, with little or no expence, are the ſureſt Alchymie that euer was found out: whereas let in-commings be neuer ſo large, one backe-doore, not looked vnto, may bring the whole houſe to ruine. Wherefore we muſt take heed of all ſuch things which waſte and

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extinguish grace in a manner, giuing place to sinne, so as to yeeld to it, and lye downe vnder it. Otherwise, hee that stumbles, and comes not downe, gets ground: the trippings of Gods children, in which they recouer themselues, bring them on with greater aduantage. Againe, we must take heede of dead companies, of formall performances, which are a Peale to Bed-ward. Finally, of running our selues into proiects of vvorldly pompe and profits, which are the common Choake-weed of grace. Whose heart (almost) haue not these Thornes ouer-growne? Thus you see how we may by the World learne a way to thriue in the best Wealth. Now I come to the latter point of preparation, whereby wee may be able to stand in the houre of Tryall. In this I will bee shorter, my Pen being run forth beyond my purpose in the former. The longest dayes haue night at length entring: yea, there is no winde which

may

may not blowe raine, if GOD be so pleased. Estates which haue the longest periods of prosperity, are at length exercised; and there is no condition so sure and peaceable, but may turne tempestuous on the sudden, should not God be more gracious. Wherefore let vs be appointed and fitted for euery euent. Preparing for warre maintaineth peace: wearing a weapon makes not vs the sooner see on, nay it preuents this danger, and makes vs ready to defend our selues, when at any time wee are assailed. Now this practice chiefely standeth in these three things. First, in getting a spirituall sagacitie, by which our soules doe discerne aforehand, what kind of euents they may be subiect vnto, in this vale of teares. Nature by instinct giueth vnto reasonable creatures a facultie, which maketh them aforehand apprehensiue of that which is ready to ensue. The wisedome which is from aboue, maketh

keth the Lords Children sensible in like kind, that as *Iob*, so they in their greatest calme fore-see how Gods hand may change, for the exercise of them. The second part of practice standeth in this, in learning by due considerations, how wanting we are in wisedome, and weake in strength, which maketh able to stand when God tryeth. The third thing is flying to God by faith, and holding him, as who hath beene, is, and must bee for euer of all our saluation, looking to Christ the author and finisher of our faith, who hath receiued his commandement of his Father, that hee should not onely call vs, and bring vs into state of grace, but also raise vs vp at the last day, who is that great God our Sauiour, that will keepe his from euery euill worke, to his heauenly kingdome. Now, when we thus hang on God against all euents, we are in a strong Tower, wherein the gates of hell shall not be able to hurt vs,

much

much lesse to preuaile against vs.
18 God doth set vs to schoole vnto the Conies, that of them wee might learne this Lesson: They are a weake timorous creature; yet being conscious of their weakenesse, they worke themselues Holdes in the Earth, and Burrowes, whereto they may retire for shelter; and though they goe forth sometimes, yet euer and anon they returne to their Holdes. Oh, so must wee, in conscience of our weakenesse, by faith worke our selues into the Rocke, Christ Iesus: and though sometimes wee are abroad, as it were, in many other matters, yet wee must still returne, and renew our beleefe toward him.

MY beloued Friend, and Christian Brother, I am glad to heare of your safe returne. If my Sonne goe on, setting his heart to get Learning, I will set my heart, to procure him all due encouragement in so good a course. Concerning

cerning the change of your estate, it is with our soules as with our bodies, euery Age hath seuerall Diseases; and we see, as our dispositions and the Seasons varie, so there is a succession of diuers Sicknesses accordingly. Our new birth being conceiued and bred in faith, perfectly formed in holinesse, wee are vsually first assayled in that which is first in nature begotten in vs: I haue seldome marked temptation in both these kinds at once; God so mercifully disposing, that two so great Sicknesses should not bee found complicate: For who could stand vnder them, combined? Againe, Choler can hardly 13
cause any hot kinde of Sickneſſe, while there is store of bloud and waterish humors bridling of it: for these are *frænum bilis*: so our vnholinesse, while wee are exercised with doubtings of Gods grace, cannot mooue; as when all is quiet, this very trouble causing my Faith-conflict, is *frænum concupiscentiæ*, and

and doth *per se* interrupt the act, though it cannot expell the habit being considered by it selfe. Wherfore though you find the winde gone into another corner, your spirituall nakednesse now most to molest you: and though you together obserue, that you are not so apprehensiue of so great an euill as you ought, yet haue you no cause, but to goe on peaceably, looking to that Prince of peace, who will giue thee peace of sanctification in the quiet fruit of righteousnes, as he hath the peace of iustification, which sometimes in some degree you wanted. For the first we must make account our exercises wil run in a circle, the ending of one will begin another, till God hath by many thiugs sufficiently prooued vs, that in our latter ends he may
3 doe vs good. Fishermen must not make dainty of cold water, nor Christiãs to meet with these cases. Secõdly, you must mark how gently God doth bring on your tryall this

way,

way, making you rather to discouer defect and want of righteousnesse, then to feele those lawes of euill, and mouings of grieuous sins, the root whereof doth sticke in your nature. To want health, and doe euery naturall action feebly, is a griefe, but to feele sharpe fits of some painefull disease, is more grieuous. Thirdly, should wee not be trained thus by experience to see that we are a *Tohu & Bohu*, a true Spirituall *Chaos* of emptines and deformitie, we could not be poore in spirit, follow CHRIST as who is made of GOD our sanctification, that is, our sanctifier: wee could not comfort others in this state, nor taste our owne happinesse sweet in that degree, wherein wee shall doe after these things experienced of vs. Now though you doe not feele this mysterie, and take it to heart as you desire, yet this doth but further open our defect, that wee may seeke answerably to bee supplied.

We

We are not more emptie of grace, then by nature careleſſe to haue any: we would let it lye as a refuſe thing, ſhould not God inſpire vs with new deſires, to ſeeke after it. Againe, as a fooliſh careleſneſſe, ſo a ſpirituall ſloth poſſeſſeth vs, that cauſeth vs to be content a little better with eaſe, than plentie, which commeth with any great trauaile. But what of this? When I ſee it, I tell it all to God, ſuing to him, that the more I ſee miſerie abounding, the more his mercie may abound alſo. I looke to him, who as he hath called me to ſanctification with an operatiue calling, ſo he muſt bring me to that happie eſtate, as who is *Iehouah*, my ſanctifier. I learne in a word, this worke will neuer goe forward, ſhould not God in me, as he hath begun it, ſo goe on in it, ſanctifying mee thorow-out. Againe, though I loue to ſearch vnto the quicke, yet there is ſome reaſon, why hatred and griefe ſhould not ſo mooue in this eſtate,

as when ſinfull paſſions come to ſtirre in our members, and leade vs captiue. For, looke as nature, while ſuch matter doth but in ſome degree cauſe a *Cachexie*, and make her worke feebly and imperfectly in all ſhe worketh; Nature, I ſay, is not ſo ſenſible here, nor doth not beſtirre her ſelfe, as when ſome acute ſickneſſe doth heauily afflict: ſo it is euen with grace in the ſoule; it cannot be in that meaſure apprehenſiue in this ſtate, wherein it rather findeth it ſelfe to lacke ſome degrees of health it would haue, than to be infected with intolerable ſickneſſe. But the truth is, let ſinne doe what it will, wee cannot hate it of our ſelues; but as by nature wee loue our ſelues; ſo, that ſinfull image, which is by nature propagated in vs. Some Saints haue found this; who hauing beene moleſted many yeeres with ſome corruptions, neuertheleſſe haue found, that at ſome times they haue not beene able to looke toward them with

with displeasure. I had thought, neuer cockering mother could take that at a childes hand, which wee put vp and suffer from our lusts: but withall, I haue learned to see that promise, and hold Christ to that purpose, I will put enmity (saith God) betweene thy seed and the seed of the woman; betwixt Christ, and that life of his in all his members, and the multitude of reprobates, and that life of Satan (for sinne may bee called his image) which is not onely in them who are his seede, but in vs also, till by Christ it be subdued: should not God blow vp his grace so far, we could not feele enmitie against this seed of sinne, which Satan hath sowed in vs. Wherefore be not carefull in any thing; but that there creepe not vpon you a despising of lesser things: for if little things be not dealt with, God will make greater looke in, which will cause vs more exercise. Happy is that man who doth deale with

things

things betime, labouring to feele them grieuous, looking to Christ his helper against them. That man is a strange Christian, what-euer he may thinke, though his strength may bee afflicted that hee cannot feele it great; yet *vires afflictæ* and *vires prostratæ* are much different. Againe, hee shall scape much diseasement by his timely resistance. Let any man of great strength haue some superfluity of matter tending to sicknes, he doth betime expell it by imperceiueable sweates, or other easie wayes: Lesser strength letteth it lye till it bee ponderous and of acrimony, and some way more grieuously offendeth, and then it doth more painefully vpward and downeward driue it forth. The weakest strength of all, feeles it selfe oppressed, and till holpen by some medicine, cannot expell, and then doth it painefully and in part onely: the more strength, the sooner is a thing contrary to nature expel-

expelled; the sooner, the lesse painefully alwayes. Well, the Carrier doth stay for my Letter, I must be short.

Yours in brotherly affection,
Paul Bayne.

MY louing Friend, though I winter not fast by you, as heretofore, yet I haue you in remembrance; for, eaten bread should not be forgotten. I thinke my selfe much indebted to you, for the loue I receiued from you; and though I must still ride behinde, I meane, come short, in regard of requitall, yet I will not be wanting in thankfull confessing of kindnesse forepassed. It is with thankefulnesse as with loue, it will creepe when it cannot goe. I hope you neglect not your best Marchandize, the seeking those Pearles which will make your soule rich before God. That Marchant, World-ward, is in small

ſmall account, who neither hath ware nor money: In like eſtate are Chriſtians, who trading in the militant Church, haue no part nor portion in the heauenly and true treaſure. It is a thing full of confuſion, and very vnhappy to be without earthly poſſeſſions. Hence it is, that men in this taking, they hang downe the head, when they haue no meanes whereby to compaſſe the earthly good which they deſire, whereas others who haue them, carry their noſes into the winde, haue all that heart can wiſh, they loſe no longing. Thus what ſhal be their confuſion who are not rich in faith and repentance, the only currant coyne which doth goe with God, & fetch down what-euer heauenly bleſſing we can deſire. Wherfore in lieu of all your loue, let mee exhort you, firſt, to labour more & more for true grace. Secondly, to vſe it and increaſe it daily. Thirdly, to watch againſt all ſuch things, which may (like a backe dore) im-

payre and wasted it. For the first; the wise Marchant doth seeke for good pearles, such as are right in their kinde: an *Indian* Diamond & a *Bristow* Stone looke alike, but differ much in the iudgement of a cunning Lapidist: No man can gather a treasure, vnlesse hee select that which is precious: a masse of counters are not to bee counted a treasure. Seeke then that knowledge of Christ which may make you put off the old man, so to know God as a child knoweth his father, with an affectiue property which doth vnite the heart to him: so to beleeue that you may feele your heart purged through faith, so to doe euery worke of righteousnesse, that you may feele your selfe enabled to it, through Christ, and finde that your soule directs it to Gods glory: for as that money onely is Treasure, which is of right Bullion, that is good Metall, and hath the Kings inscription: So that worke onely will make a true Treasure

and

and good foundation, which proceedeth from Chriſt, dwelling in vs through faith, and is directed to GOD, by which meanes it is ſtamped, as it were, with his Image. For the ſecond; As you muſt get theſe things, ſo you muſt trade with them, ſeeke their encreaſe: he that husbands his ſtocke, ſhall haue more. Men are long gatherers before they haue got them a treaſure. So Chriſtians, though on the firſt beleeuing they receiue vnſearchable riches, yet their treaſure is to be conſummate and perfected from day to day. There is a double thirſt & deſire after wealth in the world; the one commeth from indigency, as a man in extreme drought longeth for drinke, and in extreme want, for ſomething which might helpe him. There is another deſire, which commeth from complacency, from pleaſure felt in that wee haue obtained; thus a man, when thirſt is in ſome degree quenched, deſireth to drinke

againe; thus a poore man, hauing now gotten ſomething well about him, yet would faine haue a more fluſh, full eſtate: better is ſtill better: this deſire then muſt bee in all Chriſtians: the goodneſſe of the things they haue taſted, muſt affect them with a further deſire of increaſing in them. I would haue you be as I haue ſeene ſome good husbands in dead time, when ſtirrings faile, they count the day loſt in which they haue had no takings. Account that day as loſt, wherein you haue not gotte ſomemore ſenſe of ſin, wherein your faith hath not ſomething more enforced it ſelfe to lay hold on God and his precious promiſes, wherin ſome good thing is not done, which may ſtand as a good foundation, whereon the conſcience may relye, as an vndoubted teſtimony of ſauing beliefe. Laſtly, take heed of that which may quēch your affection to God, as dead company, who can neuer ſpeake, nor haue the language of *Canaan*: inordinate

ordinate and double diligence about earthly things. More perish with prepostorous following of lawfull things, then doe by vnlawfull courses. Soft sands swallow more ships, then hard rockes split asunder. *Licitis perimus omnes.* Eating, drinking, building, matter of marriage, the world shall be drowned in these, when Christ comes to iudgement. Vse all good meanes not with-drawing your selfe from them. Disusing meanes quencheth grace, as with-holding fuel quencheth fire. Weede out of your heart all such things, as like a choake-weede spring vp and smother better deuotions. Men grow rich not onely by getting, but by sauing and holding together that they haue gotten. Great gettings with little spendings, is the most approued Alchymie: should one haue neuer such takings, if one should filch out his gaine as it came in, hee would not increase in substance. Thus Christians

must looke the Diuell robbe them not by any meanes, of any grace which they haue obtained, that so their soules may thriue in their heauenly estate. But my letter swelleth beyond my intendment, and I cannot hold backe my pen from affording you any thing, whom I haue found so forward in shewing me kindnesse.

SIster *M.* my wife and I held it meete to signifie both our remembrance of you, whom your token hath testified not to bee vnmindfull of vs both, for when my wife is thought on, I thinke then I am not quite forgotten. You will be desirous to know how my wife and her place agreeth. Concerning which I enforme you thus much, that both of vs, in regard of all circumstances, do thinke our liues well fallen; if wee should speake otherwise, wee should not sanctifie him in our hearts, who is mercifull to vs. Neuertheless,

leſſe, you muſt not thinke that we haue ſuch a condition, in which no ſorrowes in the fleſh and otherwiſe, are not intermeddled, we liue not in that earthly paradiſe, but our liues are ſo made comfortable through Gods grace, that we know there remaineth yet a further reſt for his people; the which the rather I mention, that you ſhould not thinke much, if in your condition, al things ſuite not with your deſire, becauſe that this is no other thing, then wherewith your brethren and ſiſters euery where conflict. There is a ſweate of the brow on euery calling, a wearieſome vanitie on euery condition, only the grace of God in Chriſt doth diſpence with much which might iuſtly befall vs, and doeth ſtrengthen vs to beare that comfortably in time, which his fatherly wiſedome ſhall not haue releaſed. And becauſe I know not in what argument to ſpeake more for your comfort, I will proſecute in a few lines this argument.

It pleaſeth God to let vs find ſome conditions not ſit ſo well vpon vs as heeretofore they haue done, yea, the ſame things waxe tedious, which haue beene delightfull, for our loue, our hatred, the ordering of our affections, is not in our power, but doth vary according to Gods pleaſure. Now when we obſerue ſuch things grow on vs, we muſt bethinke vs of the cauſe, for that is the next way to diſcerne how our griefe muſt be cured. Now thus it is with vs, that the comfort of our eſtate doth reſult more from carnall eaſement often, and contentments in it, then from the grace of God in Chriſt Ieſus, ſhed into the heart by meanes of it. Now God ſeeing this, doth ſo work, that things pleaſant in themſelues become diſtaſtefull to vs, to the end that we might ſeeke more vnto him, and take vp all our contentment in him, that thus, he our creator and redeemer, might be the reſt of our hearts, not the creature.

Our

Our hearts are full of ſecret Idolatrie aboue meaſure: Now then, when God doth vnſettle our hearts from a contentment, which is carnall, hee doth it but to leade vs to reach our contentation by true godlineſſe. What a ſweete life is it, that when a man is not troubled with deſires of this World, with griefes, or deluded with the ioyes of it, which are like the crackling of thornes vnder a pot, as ſoone quenched as kindled? But if wee grow to deſire things Heauenly, to ſeek diligently the things which are aboue, this deſire will take off the edge of other that are worldly. If wee learne to reioyce in Chriſt Ieſus, it will kill this falſe ioy, the end whereof is heauineſſe. If wee grieue for our ſinnes according to that, *Weepe for your ſinnes ye daughters of Ieruſalem.* It will drowne earthly ſorrowes, that they ſhall bee as nothing with vs. Grow vp in theſe things, & I may truly ſay, you ſhall haue a kingdome in your ſelfe.

I am bold vpon so small acquaintance, to exhort you in these things, a duty which wee are bound to as Christians, where occasion doth require it. I might write further to you: but I rather stint my selfe then roue vncertainely. If I could know how to performe an office of Christian loue to you, I would study the case but it should bee performed. My wife doth remember her selfe vnto you. Your friends are well with vs. Thus in haste I take my leaue, wishing that the peace of God which passeth vnderstanding, may keepe your heart vnto the end and in the end.

LEst your halting should turne foorth hurtfully to you and others, I write more speedily. You aske two questions; The first about the communicants duties; the second about kneeling. The first, whether you may receiue with one who for want of skill,

or

or will, is no preaching Minister. To which I answer in two considerations; first, if he bee able to preach but will not, it is no question: for defect in qualification, not in exercise, breedeth doubt of mens calling and authoritie. Againe, the exercise of Preaching is not necessarie in the Minister to the being of the Sacrament, but requisite only to the well-being and greater fruit of it. If the Minister be not able to preach, the doubt is much augmented; for God, it seemeth, doth disinable him, hee that careth not for knowing, God reiecteth him as no Priest, *Hos.* 4. 5. Secondly, All Christs Ministers must teach and baptize, &c. *Mat.* 28. Thirdly, it is counted *Ieroboams* sinne to set vp vile insufficient ones, 2. *King.* 15. 33. Fourthly, They are commended that sold their inheritances, and left such Priests. Fiftly, They haue no calling from God, and therefore are not authorized with holy things.

Answ.

Answ. Notwithstanding these and such like, this I doubt not is the truth of God: First, that the Sacramentall actions of vngifted Ministers are effectuall to such as faithfully receiue them. Secondly, that we may seeke and receiue the Sacrament at their hands. These two conclusions must bee prooued, and the contrary arguments satisfied: and so the second question in his order resolued. That these actions are authentical when performed, it is thus confirmed; First, *Augustine* proueth that Hereticks sacraments (in his booke *de Bap. Li.* 1. *Cap.* 10.) are effectuall, where we may reason as to the lesser, that vnlearned mens actions haue validity. 2. We should all in comparison call in question our Christendomes, which is absurdity. Thirdly, as the deede of one *in Magistratu*, so the deed of one *in Ministerio*, though hee bee not *Vsquequaque legitimus Minister*, is authenticall, hath his validitie.

The

The second conclusion is more controuersall; for we allow the Papists Baptisme when administred, yet will not allow the seeing of it: neuertheless this is true, that people may seeke and take sacramentall actions from vnlearned men; the reason is, because we haue right to aske them, and they not without the calling of God, haue authority to dispense them. The first you doubt not, the second you would see confirmed, for it is thought they are onely mans ministers.

Answ. They are called by men, but not without the ouer-ruling stroake of God in this which is done by man. Thus *Saul* and *Ieroboam* the first, were called by men: So that God saith, *Hos.* 8. 3. *They set vp Kings and made not him of counsell;* yet God saith againe, in the 13. of *Hos.* 11. *He gaue them these Kings in his wrath, and tooke them away in indignation.* Againe, when God telleth vs, *Ier.* 3. *Repent, I will giue you Pastors after my owne heart.* He doth

seeme

seeme to insinuate that he had giuen them the other, though in displeasure: for though the men are not such in whom he is pleased, yet they are here and there placed, according to his pleasure. You will say, what, are they giuen in vengeance, how can we looke for any good from them?

Answ. So in iudgement, that yet God remembreth mercy for his, which he will reach forth by them. So Tyrants are Gods scourges, yet God righteth some by their regiment: for Tyranny is better then Anarchie. Suppose then: The Lord Chancellour of England, he must be for his qualification a man well seene in the Lawes, able to sentence whatsoeuer causes are brought into Chancery: he must againe seale all matters, for he keepeth the Signet. Say secondly, the King should set or let one occupie the place that knew not the Law, who would passe the Seale likewise here or there lesse warrantably: would your

now

now in the third place hauing the grant of any thing from his Highnes, refuse to let him put to the Kings seale, because he was ignorant, and would giue the seale sometimes when his Maiesty would haue it denyed? Like is your case. But why may not wee seeke dwelling amongst Papists, to haue our children baptized with them?

Answ. Because they are not onely ignorant, but maintaine reall Idolatry, like the Calues of *Dan* and *Bethel*, from which we haue commandement to separate. Conclude then, that you may come and seeke the Sacrament at the hand of an vnlearned Minister. Take heede of such suggestions by which the counterfeit angels of light would subuert Churches, and fling whole Parishes out at the windowes. Now to resolue your obiection. Those whom God threatneth to cashier, their actions which they performe, may not be sought for: the proposition is false: for his threat-

threatning is not a present degrading, disinabling them in that they could doe, but a menace of future euill in Gods time, for that they ought to haue done, but could not. To *Ieroboams* fact. Those who are by the sinne of men entred, their actions may not bee taken benefit of.

Answ. False againe. The Kings of *Israel* thus entred, yet one might holily haue taken the benefit of Iustice vnder them. He that should be neuer so *didacticall*, yet if he be not according to S. *Pauls Canon*, he entreth by sinne: but would you make question to heare him, once in office, being well gifted? To the third, All Christs Ministers must teach, and therfore whom he sends he enables thereunto.

Answ. False; Vnlesse vnderstood with limitation, all sent of Christ according to his heart, out of fauour, fully qualified, or we must take teaching in a very large sense. To the 4. Wee may not separate

from

from euery vnlearned man when hee is no reall Idolater. To the fift is answered aboue. The second is of lesse moment, I will not dispute it: onely this. When there is no apparant scandall, you may kneele: Latent things which cannot with morall certainty be presumed, must not hinder vs. My reasons; First, it is a gesture sanctified of God, to bee vsed in his seruice. Secondly, it is not vnbeseeming a feaster, when our ioy must be mingled with reuerent trembling. Thirdly, it neither is an occasion, nor by participation Idolatry: kneeling neuer bred bread worship. And our doctrine of the Sacrament, knowne to all the world, doth free vs from suspition of adoration in it. Attend your ministery, and hold the Lord Iesus to sanctifie you daily. Let nothing weaken you in your worke, the beginning whereof was so ioyfull to you. I doubt not but these are the truth; if I knew twenty scruples I could not answer, yet

would

would I bee of this iudgement. I like not ſurgery which vpon euery want diſmembreth and cutteth off; nor ſuch meddling in crazie bodies, which doth vtterly ouerwhelme them: holy quiet will heale more in theſe caſes then venturous motion. Farewell.

SYR, I cannot but be ready vpon all occaſions to ſalute you, whom God hath by ſo many good offices indeared to me. My deſire to God is, that your ſoule may proſper, that you may be kept in theſe euill times, wherein darkenes and luſts of ignorance abound, like to the Lampe which ſhined in the ſmoaky furnace, like to the bright ſtarre which ſhined in the midſt of darknes. Now that we may doe this, we muſt euer renew our care of keeping our ſelues vnſpotted from the wicked and powerleſſe conuerſation of others. Like as an euill ayre by little and little alters the nature and temperature of bo-

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dy, and breedes a diſeaſe: ſo the corrupt faſhion of euery age doth rub vpon vs its infection, abating the heate, and eclipſing the light of grace in vs; if we be not more cautelous, and in an holy ſuſpition of our infirmities, hang on him who keepeth his from all euils. The Lord giue vs that loue which may make vs more ſtudious of his glory, the more we ſee it obſcured by others. That is a right ſparke of heauenly grace, which by occaſion of ſinne (like as it was in *Dauid* and *Ieremie*) groweth to be more feruent and zealous for Gods honour. Secondly, (to keepe our delight) we muſt frequent communion with the children of light. A weake light ioyning with another, becommeth ſtronger: ſo our grace, while it aſſociateth it ſelfe with the grace in others, taketh increaſe. Like as a plant which is ſet in a kindly ſoile, proſpereth for that reaſon: ſo a Chriſtian that groweth vp among them who are truely Chriſtian in

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that regard, proues the holier man. It is admirable how so great and tall a man as S. *Paul*, should find and feele so great necessity of communion with the Saints, but that the greatest faith is most opposite to presumption, and therefore the furthest off from neglecting any meanes which conduce to that it hath beleeued. I am sure it may teach vs that we had need to light our candle, and kindle our fire with our neighbours, euen to increase our faith, and fire our affections one with the presence of another. Now still it is to be remembred, that it is not so much your bodily presence, as your spirituall vse one of another that is auaileable this way; when wee shew what God hath done for vs, how our soules are carried on, when with the bucket of wisedome, we can draw forth to our vse the waters of grace, which God hath deriued from himselfe into the hearts of our brethren. That is good communion, wherein

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is found some interchangeable communication of things spirituall. Thirdly, to keepe our brightnesse, we must exercise our graces. As the body taketh more resting then stirring, sleeping then waking; as glistering metals lose their brightnesse, and contract rustinesse when they are not vsed: so it is with our soules; let exercise be neglected, their light will bee dimmed, they will soone grow to some imbecillity and sickenesse. Euery day draw some line this way, let vs awaken our repentance, stirre vp our faith, to carry some promise into the secret of our hearts.

If wee be like the busie Ant, daily doing (although but a little at once) wee shall find store to our comfort, when the winter of tentation shall approach. This exercising is it, which will preserue vs with wholesome appetite, and hunger after all good meanes whereby our soules are cherished.

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These labouring men are as sound as a Roche, hungry as hunters, whereas sedentary liues are of small appetite, and crazie constitution. Thus it is with Christians, such who exercise not themselues, stirring vp that Diuine heate, they are indifferent men whether they partake in the helps both publike and priuate, which God hath ordained to increase deuotion; but the well exercised Christian hath other affections.

Thus much I thought good to write, exhorting you in these things, which I doubt not but you endeauour in your measure. I thank you for all the poore you haue relieued at my motion. I commend my selfe to the good Gentlewoman your Wife, and both of you, with all yours to the Lord.

MY louing friend, I was at the first often perswaded, that God would for a time set me out of hand, and trust me with my accu-

ſtomed liberty, but often defeaſure with my hope ſuffered, did correct in time that lightneſſe of beliefe. Now it ſo goeth with me, that I am like to continue here, or not far off all this Summer, for ſome things haue broken forth in mee, which will not ſuffer my farre trauaile: which I muſt ſeeke helpe for betime, becauſe I know my fleſh to bee hard of healing. What eaſe ſhould I haue, had I learned the true ſtroake in bearing the yoake of my God, had I wiſedome to lay circumſtances to heart, had I pouerty of ſpirit, emptying mee of all confidence in my ſelfe, and common courſes, had I confident dependance on God my ſole Sauiour, then ſhould I haue had peace in midſt of troubles, and light in darkenes. But I find folly to abound in me, ſecret pride, hardnes of heart, a ſpirituall drunkenneſſe, which feeleth no blowes, flying, falſe confidences; what not of this nature? I traile my weapons about them,

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as the wals of hell, expecting in silence, and rest their downefall from heauen.

I looke for better times, though greater troubles in the flesh, then hitherto I haue knowne: I see it must be in healing sinne, which falleth out in healing some bodily diseases, the party must be kept so low, that he must bee *tantùm non confectus inedia*, before a spring of better bloud can be procured. In labouring to purge out sinne, the life of grace must suffer such things as bring it exceeding low, yea to a *Deliquium* often, before a new spring of that heauenly life can be obtained. I thanke God in Christ, sustentation I haue, and some little strength, suauities spirituall I taste not any. But indeed I often tell my selfe, Physicke purgatiue and restauratiue are not to be taken at one and the same time, yea it were to wish suffering without suffering, if we would so admit sorrowes, as that wee would together feele them drow-

drowned of ſpirituall conſolation. The diuinity reſted ere the head ſuffered: ſo in the members. The Lord be our ſtrength and comfort. If we want courage and ſtrength, we muſt looke to him, to whom whoſo looketh, reneweth ſtrength. Who ſtrengtheneth his, ſo that they can doe euery thing, who ſtrengtheneth them in the inner man, to long ſufferance with ioyfulneſſe. O let vs in conſcience of all weakeneſſe claſpe the rocke of Iſrael, and learne of thoſe conies, weake and wiſe, who worke themſelues holdes within the earth, wherein they are ſafe. When the Apoſtles had receiued this ſpirit of ſtrength, they made a play of their ſufferings. Euen as in bodily things theſe ſtrong-boned hardy Porters will make a ſport of bearing ſuch burdens, which a weake body would tremble to touch: Now Chriſt, on whom the ſpirit of wiſedome and ſtrength reſteth, increaſe our vnion & communion with him.

HOw happy Sr, are the Lords children, who if they be once his Fauorites, hee will loue them to the end, and though for their sinne he chasten them, yet will he neuer remoue his mercy frō them. What is their happines who haue receiued a kingdome that cannot be shaken? When I obserue how these earthly things wheele about, then mee thinkes how happy that man is, whose heart and hope is in that God with whom there is no shadow of change: wherefore let me stirre you vp to seeke after the kingdome of God more and more. Heires, the neerer they come to ripe age, and so to their inheritance, the more their longing and desire is after them. And fire, they say, the neerer it commeth to that region which is the proper place of it, the faster it mooueth: so it should bee with vs, whose age is now ripe, so that we are neerer our saluation, then when we first beleeued: so should it be with our sparke

of grace, which God hath kindled in vs, the neerer it comes to heauen, it ſhould moue thitherward with great feruency, yea, in our greateſt delights, our hearts ſhould be excited towards theſe ioyes which there we ſhall enioy: when our priſon hath ſuch content as we often take, what ſhall we find prepared in our Paradiſe, where wee ſhall liue for euer with Chriſt that true tree of life! Now, the labour of a Chriſtian ſtandeth chiefely in theſe things. Firſt, he muſt lay vp thoſe free promiſes God hath made him in Chriſt, as which are the ground of his title to heauen, that as men carefully boxe vp euidences, and coppies by which they can shew their iuſt title to the thing earthly, ſo ſhould we theſe promiſes in our heart, by which the heauenly inheritance is called to vs. Secondly, we muſt ſtride to enter our poſſeſſion, by continuing a courſe of Chriſtian vertues, ioyning with faith vertue, with vertue knowledge,

ledge, temperance, &c. while we get a large entrance into that heauenly kingdome, 2. *Pet.* 1. 10. That looke as Israel, the more they did subdue the *Cananites*, the further they were possessed of *Canaan*, so the more we bring vnder all earthly lusts, the more wee enter that heauenly *Canaan*, the more wee come into true rest, begun in holines, consummate in glory. Thirdly, we must labour to serue our selues in this state wee possesse. GOD would not make vs happy, if wee might not bee sure still to hold it, which though in earthly things we cannot, for they be transitory, and if they should abide, we want leases of our liues to abide with them, yet we may in heauenly things, because they are eternall, shall not fade, and Christ hath vndertaken to keepe vs vnto them. This is my Fathers will, that I should raise you vp at the last day. So certainely therefore as he hath called vs, iustified vs, and sanctified vs; so certainely will

he doe this other part of his office assigned him by God his Father, yea God will keepe vs to his heauenly kingdome as he saith, and none shall take vs out of our Fathers hands, hee is stronger then all, faith in these will sue out a fine, as it were, and giue vs quiet possession against all that can oppose vs.

Well, the Lord bee with your spirits, and giue you in your measure the comfort of these points.

FINIS.

Another Letter.

Against ouer-much care for worldly things.

LOuing Brother, I did receiue your letter, which doth certifie me of Matters, in which I take good contentment. To begin with the laſt; I am glad you haue done ſo kind an office to your Siſter; it ſhall further your owne reckoning, when you come to be accountant to God. I am glad likewiſe that you know your locall griefe ſo well, and can lay your finger where it ſmarts; and I am ioyed in your reſolution which God giueth you of ſhaking off this which preſſeth you down. I thought

to haue had a letter ſtaying your returne next Terme, but delay breedeth danger, and vacation time is more free for thoughts, then when euery mans caſe craueth entrance: and in theſe conſiderations my ſecond thought biddeth mee write preſently, though leſſe exactly and fully. Your reſolution is a good ſigne that GOD, who hath freed your minde to a ſettled purpoſe againſt it, will giue you in time performance alſo. But you muſt take heede that your reſolution be ſuch as is grounded onely in GODS ſtrength, who in his Chriſt muſt diſſolue this worke of the Diuell, and it muſt bee accompanied with the conſcience of your owne weakneſſe, who are ſold vnder ſuch ſin; the wiſedome of whoſe ſoule, by nature becommeth altogether earthly; and laſtly, with conſideration what ſtrength the earthly obiects and your propenſity and inclination this way haue to oppoſe you: for theſe will make you poore

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in ſpirit, and haue no confidence in your ſelfe, but make Chriſt your Captaine (who hath ouercome the World) all your hope; and if wee come not thus to fight, we ſhall be forced to recoile our foote, were our quarrell as iuſt as *Iſraels* againſt thoſe of *Beniamin*. Now that you may ſee how ſtrong an euill this is, you muſt conſider with what forces it is intrenched, what ſpirituall things there bee that doe backe this infirmity; the which is the rather to bee obſerued, becauſe the right method of healing, requireth that we find out the cauſes of the malady. Now this double diligent carefulnes, ſpringeth from a threefold head: firſt from diſtruſt in Gods care, which is euer ouer vs for good. When one hath great friends which they are knowne to leane to, we ſay of them, Such need to take no care, they know ſuch and ſuch will ſee to them; on the contrary, come to one that knoweth no end of toyling and caring,

aske him, Why will you thus tire your selfe out? He will say, I must needes doe it, I haue none but my selfe to erust to: so Christ followeth his Disciples carefulnes to this doore, their vnbeliefe which did not let them consider our heauenly Father cared for them. Secondly, these cares come from a false presumption of selfe-sufficiency in our owne courses, as if we by our owne diligence could build the house: For, were a man perswaded that the blessing of God were all in all, he would ply that fare first, and with little ioy would vndertake any thing; till he saw God witnessing to him by his Spirit, that he would be with him to blesse him. This maketh Christ tell his Disciples, they could not with all care make a haire white or blacke; insinuating this disease I point at. I know we will not say this; but no more will any couetous, man that he maketh his money his God; he knoweth it is earth, and he accounts

counts of it as it is: but our deeds speake that often, which our tongues would deny. Thirdly, from an ouer-valuing of earthly things and vnderprizing of heauenly, we come to be so carefull in the one and so retchlesly affected in the other, we being like children who make account of a peare or an apple more then of all the house beside. Now hauing found the causes and roots of this euill, you may discerne it is as easie almost to shake off your selfe, as to be rid of this infirmity: which I speake not to make you resist hartlesly, but to make you take him with you, who onely remaineth victorious. In the next place, you must labour to remoue these causes, and the effect will cease; Say to your selfe, Lord, that I should be of so little faith to thee; thou biddest mee in nothing be carefull, but rest in thee; but I find a heart that will not rest in thee, but bee for it selfe. Haue I not found thee true and mercifull aboue

all I could aske or thinke? How is it then that I ſhould lend thee ſo little credit? Who will not condemne that wretched *Ahaz*, *Eſay* 7. when thou diddeſt ſend him a meſſage, and bid him be ſecure in thee, put it backe, he would make ſure for himſelfe? But alas, when thou ſayeſt no leſſe to vs, we (vpon the matter) do no leſſe then he. Againe, what abomination is this, that my heart ſhould, leauing thee, reſt in ſuch courſes which it ſelfe imagineth and deuiſeth? I ſee the Diuell his word is proued too true; hee ſaid we ſhould be like Gods, which as it is falſe, in reſpect of diuine qualities reſembling our God, ſo is it true in regard of our ſinfull vſurpation: for we take our owne courſe as if we were All-ſufficient to our ſelues, not needing any higher power: and what an inordinacy is this, that my ſoule ſhould be thus turned earthward, thinking on theſe things which are earthly and tranſitory, with little thought

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of those which are heauenly and eternall? we pitty that want of wit in ciuill course, which maketh the mind runne on bables, but neuer thinke on ought substantiall: but what is this defect lesse lamentable, which maketh me tosse in my mind things belonging to this life, seldome musing on those which are euerlasting? Thus when you haue pondred the wretchednesse of it, you must thinke on your vtter inability to mend the matter, by obseruing how deepe your heart is gone in vnbeliefe, that you can sooner trust to any thing man secureth you in, then that God promiseth. Againe, how naturall it is to you to plot and contriue affaires, and rest in your owne consultations, as if your good were in your owne hand; by marking, finally, how deepely you are bewitched with these things present, how potently they work vpon your mind, by reason of the affinity that is betwixt

twixt them and your vnderſtanding, being become earthly. In the third place, you muſt look to Chriſt to helpe your vnbeliefe, by taking it away, and ſtrengthening your faith, that you may giue him glory; by ſetting your reſt onely downe on this, that he careth for you; and pray him to circumciſe your heart, and pare away that Selfe-confidence, that you may haue no truſt in the fleſh but make his care ouer you, all your reioycing; yea pray him to crucifie all theſe outward things to you, that they may not be ſo powerfull vpon you. In theſe things you muſt follow Chriſt, for he is the Author and finiſher of faith; he is the true Prieſt by whom wee haue circumciſion, not made with hands, which he hath ſealed in our Baptiſme; for the water is a ſeale of Chriſts blood applyed to vs, and of that Spirit of his, which is porwed into our hearts, through the merit of his bloud, to the intent

tent it might abolish our corruption, and create in vs the life of grace. Christ crucified, finally, doth kill the power of this world to vs, and our corrupt inclination to it, and the things of it: thus endeauouring to remoue the root and cause of your sicknes, the griefe it selfe will more easily be cured. To come then in a word to it, first, remember how it doth worke vpon you, and what a woefull thing it is to haue the mind inordinately seared, with retaining thought of this nature; for first, how greatly doe these hinder you in the best things? It is the common choake-weede, which like as yuie doth by the oake, so it sucketh the sappe of grace from the heart, and maketh it vnfruitfull. A ground in which siluer mynes are found, is commonly barren euery other way; but it is certaine, a heart in which veines runne of worldly cares, is alwaies too fruitles in duties towards God. Againe, how dangerous is this?

For it is to be feared leſt it exaſperate God, and ſo make him leaue you to your ſelfe, and withdraw his care ouer you: if we diſcerne ſuch as will put no truſt in vs; but loue to ſtand vpon their owne ground, we giue them good leaue: as contrarily, the more we ſee our ſelues truſted to, the more our fidelity is carefull for them that ſtay vpon vs; thus is it with our heauenly Father. Againe, you muſt aggrauate this inordinacy of cares in your ſelfe, from this circumſtance; if I were neuer ſo needy, this diſtracting care could not be warranted; but when God hath bleſſed me beyond that I could haue asked, then ſtill to be in farther thoughts, how inexcuſable is it? If a poore man ſteale, it is a ſhame; but for a rich man to play the theefe, it is monſtrous: Cares diſtracting, and not reſting on things preſent, are a ſpirituall theft before God. Againe, thinke how miſerable this is: ſay one ſhould thruſt your face and bodily ſight into

into the dirt, and hold it downe there that you could not looke vp to the Sunne, Firmament, the Trees and Fields, &c: were not this a wofull condition? O such is the state of a soule, whose eye and thought is thrust downe into these earthly obiects, and so held in them, that it cannot looke vp to consider the Sunne of righteousnes Iesus Christ, nor the heauenly things which are giuen vs of God: Thus then apprehending the misery of it, looke vnto Christ, pray him to saue you, who is that Iesus that saueth his people from guilt and power of sinne; from this sinne so hurtfull to the present growth in grace, so dangerous to prouoke your God against you, so ill beseeming you to whom God hath expressed such bounty, so full of wretchednesse. Remember he hath said, Hold me the truth, I will set you free; feare not, I haue ouercome the world. Againe, you must pray him that he would make you able to be heauenly

uenly minded, and thinke vpon heauenly things. True it is, our minds naturally haue no ioy this way, find no reliſh in ſuch thoughts: but wee ſhall doe all things in Chriſt that ſtrengtheneth vs: Contraries muſt be cured with contraries, the more you get to taſte heauenly things beſtowed on you, the more theſe ſhall grow out of requeſts, and draw to an end. It will bee good for you when ſuch thoughts ſeaze on you, to conſider of your owne infirmity after this manner; O Lord, how is my mind throwne downe from Heauen to Earth? How do ſuch thoughts preuent me, and come before I would haue them? How eaſily doe I continue in them? How cloſe doe they cleaue vnto me? Let me thinke of thee, thy grace, my ſtate after death; and hardly will theſe enter: ſoone they vaniſh, and while I haue them in my thought, ſcarce halfe of me is in them. Lord, me thinks, I am like the wretched womã in the Goſpel, who

who was held of a ſpirit eighteene yeares, that ſhe could not looke vp to heauen. You ſhall finde ſuch meditation not in vaine, when you are ready to be tranſported, for it will weaken the returne of them, and diſpoſe you both to ſeeke and receiue the cure of this euill from your God and Sauiour. The Phyſicians in ſome kind of vnſeemely conuulſions, wiſh that the Patient ſhould look on himſelfe in a glaſſe, which will helpe him to ſtriue the more, when he ſhall ſee his owne deformity: but I ſee my Letter wil grow beyond the due quantity of it; wherefore I end, deſiring you to follow your good purpoſe, and not to lye vnder your infirmity with any pretence. We ſometimes giue way to inordinate cares, not meaning to continue them, but to ſettle things only in order, that we may be free from them: but the fleſh will not heale fleſh, neither will being a while diſtractingly carefull, euer heale diſtracting care; you

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ſhall quench the fire with wood, aſſoone as ſinne with yeelding to it. Againe, I will doe this but till, &c. This is as much as if one would leape into the Thames, and ſay, I will caſt my ſelfe into the water, but onely till I be knee deepe; were not this ridiculous? Well Brother, the Lord deliuer you from euery euill ſnare; and if you will euer bee a good husband, and haue all things continue and proſper, bee ſure you winne his fauour, by preſenting your diligent duty in Chriſt his fauour, in whoſe hand is all your good, yea the good of your wife, children, childrens children for euer.

Yours in brotherly affection,

Paul Bayne.

Another Letter.

LOuing Brother, you would thinke mee haply like to thoſe creatures which ſleepe ouer all the Winter, ſhould I but continue ſilent

lent till the Summer were entred. The truth is, I haue beene very weariſh the moſt of the time ſince I ſaw you, but my condition is ſuch, as will not ſuffer my minde to reſt, were I neuer ſo free of bodily infirmities, and ſecular cares, which doe ſometimes looke into me, though not much diſturbe me. Truely, it doth take vp my ſtrength, to get ſtrength where-with to walke from morning to night, waiting on my Gods ſaluation without making haſte. The Prince of peace is my refuge, who as hee hath his time of making heauy, ſo hee will returne and comfort in the multitude of his mercies. Theſe things I write not ſo much for my Apologie, as for your admonition and inſtruction, that you may conſider of your owne eſtate, and examine your peace; that if you find it to be true and ſound, your thankes may be redoubled for ſo great a benefit, which others want, which paſſeth vnderſtanding: that if otherwiſe

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it proue deceitfull, you may yet make sure worke, and set it aright, while the day of grace is continued to you. The Diuell circumuenteth many by nothing more, then by lulling them asleepe in such a rest, as will proue to restlesse smart, if it be not by repentant courses interrupted. A man may haue peace from not stirring and mouing his corruptions. The Diuell, we say, is quiet, if he be pleased; disease not sinne, you shall feele little of it: such is the peace of a body, which is, though not sicke, yet in an ill habit, and state tending to sickenesse; it is quiet till something bee taken, which fighteth with, and expelleth the sicke matter; not because there are no peccant humours in it, but it is therefore at ease, because they are not prouoked and purged out with wholesome medicine. Againe, many feele not disease-ment, because they doe not taske themselues about good duties; as in exercising their faith, renewing their thanke-

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fulneſſe, getting more ſhame and griefe to ſmite their hearts in their daily wants, in labouring to be more fruitfull in good workes then they haue beene: in ſeeking heauenly mindedneſſe and holineſſe, which might make them doe all things as became the preſence of God, before whom they are. Indeed no wonder if wee bee at eaſe while wee ſet not hand to theſe workes. A lame aking limbe hath eaſe while it reſteth, but yet is not well, though it hath not ſenſe of euill. Againe, there is no eaſe from ſleepineſſe of conſcience, while ſpirituall ſlumber bindeth the ſenſes, and diſcerning ſpirituall; ſo that though there be many wofull euils, yet in all of them no diſeaſement is perceiued. Thus a man with twenty ſickneſſes, well aſleepe, feeleth nothing. Laſtly, there is eaſe often in the body, becauſe the ſenſes being taken vp with obiects delightfull to them, tend not that griefe which hangeth about them; of which

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sort is the peace of the soule, which discerneth thinges amisse, matters of griefe; but the gratefull obiects of the world, pleasure, company, &c. doe so possesse it, that being in these, it feeleth nothing of that which in some more retyred thoughts it seemed to apprehend. What should I speake of misdeeming our estates? There is a way right in a mans eyes, the end whereof is death; the rest of which misconceit, is like the ease of a golden dreame. Or what should I mention any other kinds, which I think not so pertinent for your estate? I beseech you take heed of that neglect of getting your sicke soules dressed, that spirituall sloth and restinesse, that slumber, that hauing your soules taken vp with these matters which are gratefull to the naturall man; take heede that none of these doe make you nap to your after sorrow. You will happily say; In what standeth this true peace? *Answ.* In perceiuing the grace of God

God such towards mee in Christ, that my Conscience, through his bloud, is cleansed from the guilt of sinne; that my soule, through his Spirit, is freed from the rage and tyrannie of sinne, that it hath not that power to carry mee captiue to it, and worke my disturbance, which sometime it hath had. Thirdly, that my condition, through his Blessing in Christ made a Curse for me, is made so comfortable, that it pleaseth me well; there being no tedious diseasements with which it is accompanied, which would extinguish my ioy for the present. Fourthly, that for the time to come hee will keepe me to him, putting his feare in my heart, according to his promise, that I may not depart from him, finishing my faith hee hath begun; neuer leauing nor forsaking me, but causing euery thing worke together, for my good. For there is a foure-fold Branch of this Peace; one, shooteth forth of our Iustification; the other, from our

Sanctification; the third, from that Blessing with which God doth follow vs, in our outward condition; the fourth, from the knowledge we haue of his gracious pleasure towards vs, euen for the time to come; without which, wee could not haue true peace: for how can a man haue true peace earthly, without a secure possession of the good hee holdeth? So there could be no true peace spirituall to vs, now blessed with heauenly things, if we might not haue and hold them with a spirituall securitie. Wherefore, deare Brother and Sister, enter into your hearts; marke whence it is, that you goe on at ease from day to day: Is it because you see, that God for his Christs bloud, which hath cryed for better things than the bloud of *Abel*, hath absolued you from the guilt of all your sinne? Is it because you feele the power of sinne broken, that it cannot preuaile against you, as sometime it hath done, but you finde

sinne

sinne weakened, and your soules with more freedome obeying God in such things, in which sometimes you could not denie your selues? Doe you see, that whereas your estates sometimes were troublesome to you, now they are made such as giue you contentment, through the grace of God, blessing vs in Christ, accursed for vs? Doth God open the eyes of your minde, to see his gracious vnchangeable good will towards you for euer? Then you haue good ground for being at ease within our selues. But if you finde that your quiet springeth hence, because you disquiet not your selues in weeding out your ignorance, vnbeliefe, carelesnesse, &c. or because you doe not prooue your feeble spirituall strengths, in labouring to doe euery thing out of obedience of faith to the Lord, who should euer be before you; if because customarie fashions, occasions, or obiects of this or that nature, keepe you occupied about

them, take heed of this Ease, as euer you desire to liue in that eternall Rest, which God hath prepared for his people. Digge into your hearts betime, hold them to that which is aboue themselues, through the strength of Christ: (they will hang off from euery thing that is not naturall to them.) Iudge your selues dayly in your wants to God-ward, seeke to Christ the quickening Spirit, that you may feele life & power in your wayes: labour for sobrietie in the vse of all worldly things: (you know the last Times; their destinie is to haue shewes, without life and power, to eate, drinke, marrie, with forgetting the appearance of Christ.) Labour these things, and the God of Peace make you taste his ioyes, which are transcendent, aboue all this World can affoord.

Your louing Brother,
Paul Bayne.

Another

Another Letter.

DEare Sister, your Letter came not to me, till I had beene a fortnight out of *London*. I would not haue hastened from you, to haue beene a Lieger there so long. I felt my weakenesses knocking more than before, and saw your hands full, which made me long after my most familiar Mansion. For that which you signifie, as befalling you that Night, I desire to haue fellow-feeling with you. Wee must not, like Swallowes, take the Summer, and refuse to dwell with our friends in Winter: but it is a true saying, None knowes what newes the Euening will tell him. Had I knowne it in the Morning, it may be, for your sake, my second thoughts would haue retourned my present designes. But God is wise, who when he giueth vs Physicke, doth put all the outward comforts wee affect, farre from vs, lest his cha-

ſtiſements ſhould worke leſſe kindly, and to the purpoſe, with vs. Deare Siſter, the Phyſicke muſt make vs ſicke, that doth vs any good: yet, Siſter, as wee muſt not hinder them with prepoſterous and ouer-timely comfort of our ſelues, ſo wee muſt not make them more vehemently ſtirre vs than they doe; for both are dangerous. I perceiue by your little patheticall Letter, that you thinke a great deale on this late hand of God: *Your eldeſt Brother, your eldeſt Brother alreadie, your eldeſt Brother alreadie rooted out*; theſe are all affectionate eloquence. Siſter, our naughtie enuies are full of falſe glaſſes: when God doth vs any fauour, giuing vs bleſſings, then they hold a glaſſe before vs, which maketh them ſeeme nothing ſo great as they are; when God ſendeth any croſſe, then they deceiue vs with ſuch a glaſſe, in which we ſeeme to ſee them much greater then they are. Beſides, becauſe God giueth vs ſuch plentie

of

of mercie, that wee are euer in taſting and poſſeſſing ſome good thing, or other; therefore, theſe being plentifull, make them leſſe daintie: but not alwayes feeling ſome euill or other, they mooue vs, when they come ſo much the more, by how much they are more vnuſuall with vs. Wee feele more the ach of one tooth, than the healthſome frame of our whole bodies. Let you and me then talke about theſe things which ſticke moſt vpon your ſtomacke. Siſter, Is it not more kindly, the younger ſhould burie the eldeſt, than otherwiſe? This then muſt not grieue you, that God hath taken the eldeſt; hee was the ripeſt, and fitteſt to be gathered. But why doe you ſay, Alreadie? Alas, good heart; if he had died before his vpper Lip had ſprouted, I ſhould not haue wondered at this word: but, Siſter, hee liued almoſt to gray hayres; you could not begge a longer Leaſe of your owne life, in modeſtie, than

God gaue him heere amongſt the liuing. If wee kept our dayes in number, wee would thinke fewer yeeres many; and in thoſe yeeres, he came to a ripe age. Take heede, leſt whiles you looke at that you haue not, you forget the Lords bountie, which is alreadie receiued, in his ſo long continuance with you. When you ſay, Hee is rooted out; I take it, you vſe this phraſe chiefely, becauſe hee is dead without heires male: but that hee hath heires female, it is a gift of grace which wee deſerue not; neyther will his Name be dead, while his Brother liueth. And what is the Name? It is none of our things which cannot bee ſhaken; euery Name muſt at length bee extinct. I muſt not heale more in you than I finde; leſt when I ſeeke to cure a Wound that is, I make a new one, which before was not. I conceiue your meaning no further: but comfort your ſelfe in this; your beſt eldeſt Brother liueth, and is by his

Spirit,

Spirit, with you to the end; your Lord Iesus, who is not ashamed to call vs Brethren. O Sister, would you prouoke your heart to be glad of him, you should not sorrow excessiuely for the absence of any earthly Brother: and whatsoeuer thing is in your thought, yet consider who hath done it; euen your louing Husband in Heauen. If your earthly Husband should doe some shrewd turne, as vnawares breake some Iewell you much set by; when you heard that he did it, you would be stayed, though before you were much mooued. You must say as Christ sayth; Shall I not drinke the Cup my Father purteth in my hand? That God, that is, Loue, doth reach it vnto you. If you see God angry, yet be of good cheare; hee that will not haue sinfull man let the Sunne goe downe on his anger, he will not for euer keepe anger against you: and a Parent is a Parent, as well frowning, as smiling. Iudge your selfe, and with a faith-

full heart, ſhew him his beloued Sonne, in whom he is well pleaſed; and hee will be better friends with you than euer. Stirre vp your ſelfe to more zeale of Gods glory, in ſeeking to bring children and ſeruants to obey him in their ſpirits, as well as ſerue your ſelfe with bodily ſubiection. Oh, thinke them no ſeruants for you, that will not learne to ſerue your Husband in Heauen alſo. Haue an eye ouer young and old, that there be no appearance of the leaſt irreuerence in your duties to God; occaſion your ſelfe to challenge your ſoule euery day for vnfruitfulneſſe. Oh, wee ſhould in way of thankefulneſſe, with all our hearts, ſoules, and ſtrengths, be alwayes in ſeruing him: wee muſt ſtriue to the higheſt, and then God will pardon all wee come ſhort in. And though you recount varieties of ſorrowes, which you haue found; yet know, that God ſtriketh not with his whole hand, but fillipperh you rather with a finger: our bleſſed

Sauiour

Sauiour hath drunke the dregges for vs. Againe, you are not alone: *Iacob*, that good Patriarch, had diuers afflictions; Flight out of his Countrey; iniurie from his Father *Laban*; feare of death at the hands of his Brother *Esau*; a Cast-away, in regard of mercie; his Childrens bloudie Riot; his Wiues death; *Iosephs* despightfull packing into *Ægypt*, &c. And *Peter* sayth, Wee are made heauie with many Tentations, when neede is: Which should yet more comfort vs, because that the necessitie of our estate doth require, that wee should haue varietie of sorrowes. Indeede, wee must be sorry, that our soules are so sicke, that they must take so many things: but we must be thankefull to God, that is not wearie, but doth follow vs with things, one after another, for our good; for your good. All things shall worke together, to the good of those that loue God: Your comforts must not be in this life; here

here is not that Reſt for Gods people: wee will let *Diueſſes* ſing a *Requiem* to their ſoules; but we will pray to God for grace, that wee may carry our croſſe, and take euill no leſſe thankfully than good from his hand: neither muſt your comfort bee tacked vpon the preſence of a man; the God of all conſolation is your Comforter, that Spirit which Chriſt will ſend vnto you, from him. And let all your ſorrowes bee welcome for this fruit, which in the end you ſhall finde by them: *viz.* That your departure from this World ſhall be ſo much more eaſie when it commeth, by how much you are before by ſuch croſſe encounters killed in your affection to it. Such as muſt haue a member cut off, they willingly yeeld to haue it bound, though it be painefull; becauſe, when it is mortified and deaded with ſtrait binding, they ſhall endure the cutting of it off farre more eaſily: ſo ſhall we take our cutting off from this

this World so much more gently, by how much more painefull pinchings wee haue endured. Well, the God which teacheth vs to profit, as *Esay* saith; which purgeth vs by these meanes, and maketh vs more fruitfull; he make you more fruitfull by this his hand, in euery good word and worke.

Your louing Brother,
Paul Bayne.

Another Letter.

LOuing Sister; ill Glosses marre a good Text: so my ill construction had almost done by your good Letter. Yet I am not sorrie that I missed your meaning; for it grieues me not so much for to misconstrue your phrase, as it gladdeth me, that no such inordinancie of griefe came nigher you, as I imagined and feared. That which you conceiued in saying, Alreadie, I did coniecture it likewise, but did not plainely

plainely expresse it; because I knew persons in griefe must be gingerly handled, lest wee make a Wound where there is none, or exasperate that which is alreadie swaged. I thanke you for my Hand-kercher: In recompence of your loue, I will commend vnto you a good Midwife, if you will send for her; it is my Lady Faith, who is the Soueraigne Lady and Commandresse in all things which the Iust man doth, or suffereth. The Iust in troubles, shall liue by his Faith. That which I liue in the flesh, euen in respect of this externall life, Worldward, I liue it by faith in the Sonne of God, saith S. *Paul, Gal.* 2. Now, this great Worthy doth come to none but those who first prepare for her, addressing themselues to her liking; secondly, send for her; thirdly, diet her, to her contentment: for shee will quickly be gone, if you make not such prouision which is gratefull vnto her. For the first: Sister, great Midwiues

on Earth, they come to great ones, where their wages shall be bountifull, their gifts liberall; where they shall haue worshipfull respect put vpon them,& all things of the best, suiting to their contentment. And they come not willingly, but where there is some likelyhood they may go thorow with their businesse. But my Lady requireth no prouision nor qualification in the persons she visiteth, but that they be poore in spirit,& see themselues at such a passe, that they know not what to doe without her. We know not what to doe, but our eyes are towards thee, O Lord; when sense and our owne strength are at a stand, then there is fit roome made for Faith to enter. You must thinke therefore, good Sister, what a dead lift this case is, to which you approach. You know, good *Rachel* was taken away in it. It is the chastisement of the great God; which if he should not put vnder with one hād, as he strikes with the other, we could not endure it:

Yea,

Yea, deliuerance in this caſe, (but that it is ſo ordinarie) would deſeruedly bee counted miraculous. Wherefore you muſt not thinke of it as of a matter of courſe, which you need no further to looke about, than to get helpe and the accuſtomed meanes vnto you: No, no; you muſt labour to thinke that you are in ſuch a ſtreſſe, out of which none can helpe you, but the ſtrong Helpe of Iſrael. Secondly, you muſt ſend for her: Now ſhee dwelleth in Heauen, whither you muſt diſpatch your heartie prayer, ſaying to the Lord: Thou knoweſt, O God, how my heart is fallen from thee, in the affiance of it, and how prone it is to leane to ſuch helpes of the creature, as I ſee before mee; though theſe, without thee, can doe nothing. O Lord, though I know there is no Rocke beſide thee, yet I am ſo dead in vnbeleefe and falſe confidence, that I cannot truſt on thee. Helpe therefore my vnbeleefe, and increaſe my

faith.

faith. Now when hee doth giue you grace, to ſee faith comming toward him, you muſt cheriſh it with ſuch foode whereby it groweth: now faith feedeth on Gods promiſes, on experience, and on conſiderations, which are deduced out of Gods Word. Thus you muſt thinke: Lord, thou doeſt make the Hindes to Calue; As thou haſt chaſtened vs with paines in trauell, ſo thou haſt promiſed that wee ſhall paſſe the pikes, and bring foorth, though with ſorrowes. Againe, you muſt thinke, how you haue found God faithfull and mercifull in this kinde. Finally, you muſt reaſon thus: That hee who hath put that mercie into a ſinfull man, to helpe a Beaſt in the trauaile of it, when it is hard; will hee fayle to giue you (a Daughter beleeuing on him) all the helpe that is good for you, and which maketh with his glorie? The Lord acquaint you with himſelfe, in the dayly experiences

you

you haue of his Mercie and Truth. Thus hoping my Midwiferie commeth not too late, I commit you to God.

Your louing Brother,
Paul Bayne.

Another Letter.

DEare Sister, I doe desire to grieue with you, in your griefe; and to haue, in some measure, a glad and thankefull heart in your reioycing. It is but since my comming to Towne, that I heard of your bruised body and diseased minde; my eyes are cast vp to him, who breaketh not a bruised Reede, that he would ease your minde; to him that maketh the broken bones to reioyce, that hee would returne you your accustomed health and comfort.

Deare Sister, wee must in all accidents of this nature, remember, that our God doth not chasten, as hauing pleasure, chastening simply:

but

but when neede is, hee reiterateth our Correction, making vs heauie at ſundry times, and by ſundry occaſions and manners, according as our neceſſitie requireth: Wee ſhall finde in the end, wee could not haue lacked any one thing, which in this nature hath befallen vs.

Wherefore, wee muſt not be too much caſt downe in theſe Corrections; but rather admire our heauenly Fathers loue, who is not wearie of nurturing ſuch vnteachable children; who is not wearie of following the cure of our incurable Diſeaſes; incurable, were hee not ſuch a healing God, who could ſubdue euery thing to himſelfe. Yea, though our Conſciences doe know, that there is a cauſe why he chaſteneth and putteth ſuch bitter Potions into our hands; yea, that befalleth vs, which is obſerued in vnskilfull Patients, wee miſſe the Marke often, when we coniecture the grounds of our owne griefes. It is not want of loue, Siſter, to S. S.

which

which is any part of Gods quarrell (though wee can, none of vs, loue eyther the begetter, or those that are begotten, as wee ought; for all our delight should be in them:) It is some defect, Sister, in the dayly course, and in the frame and constitution of the heart towards God. When wee doe not, by imprinting in our hearts the remembrance of our scarres fore-passed, preserue in our soules that lowlinesse and pouertie of spirit which it becommeth vs to haue before God, and which sometimes wee did feele in conscience of those our prouocations; then wee giue him iust occasion to meditate on some new Corrections. When our hearts grow a graine too light; when our Water (as it were) looketh but a little too high; our heauenly Father, a Physician no lesse louing than cunning, he doth discerne it, and quickly fitteth vs whom he most tendereth, with that which will reduce all to the healthsome temper of a broken

broken ſpirit. Alas, Siſter, ſuch is the folly in the beſt of our hearts, that our beating will no longer dwell with vs to purpoſe, than the ſmart laſteth; and as that weareth away, ſo wee grow into a kinde of lightneſſe, ſecuritie, and libertie, which are fore-runners of ſome enſuing rebuke. That God which teacheth his children to profit, and which giueth wiſedome to vs that want it, without vpbraiding vs; hee open our eyes, to ſee our eſtates this way, that ſo hee may furniſh vs with true vnderſtanding. Well, though theſe things come often, yet be not diſmayed; it is Gods preuenting loue, who wil haue no neaſt of ſicke matters breed in vs, which ſhould then diſmay vs, when wee moſt of all ſtand in need of comfort. A Body conueniently purged euery Spring and Fall, is not ſo ſubiect to contract matter of deadly ſickneſſe, as another, which hath long gone on, without helpe of any ſuch euacuation. Wee ſay, it is a miſerable life,

life, to liue ſtill in courſe of Phyſicke; but we may turne the ſpeech in ſpirituall conſideration, and ſay: Bleſſed are they, who are neuer without ſome bitter thing or other from God, that they may be reſtored, and preſerued from the ſecond Death. And for my ſelfe, Siſter, you haue ſuper-abounded to me in your loue; your actions and fruits haue not been ſparing, but your affection I did euer perceiue toward mee in all ſinceritie. I am ſorry that I haue ſhewed you no more, and that my health doth not giue me leaue to viſite you, and come vpon you, without waiting any further inuitement. I haue long waded in a conflicting courſe, and I thanke my God (who hath wrought in me) the labour of my minde, in ſome regards, hath not been little; this maketh me not able to miniſter to my deare friends, as otherwiſe I ſhould. When the hearts neceſſitie requireth a confluent of bloud to it, the hands and ſuch exterior members are left pale and bloud-

bloudleſſe to appearance: you may apply it; when ſupport of our owne ſtates calls for our ſtrength, we cannot doe that abroad, which otherwiſe were behoofefull. Neuertheleſſe, Siſter, if God eaſe not your minde, that you can walke in ſome tolerable faſhion vnder the burthen; and if withall, you thinke my preſence might bee reliefe to you that way, I will for a while aduenture to you, if God ſpare me health in any meaſure. If God ſo looke vpon your ſpirit, as that you feele your ſelfe in ſome ſort ſufficiently ſtrengthened, then out of your loue forbeare that, which you may otherwiſe in loue command. Thus leauing you to your God, who teacheth vs to profit, and giueth hearts as well as corrections; and wiſhing you much quiet fruit of righteouſneſſe in his ſeaſon, I take my leaue, this 30. of October.

Your Chriſtian Friend,
and louing Brother,
Paul Bayne.

Another

Another Letter.

MY deare Siſter; the Lord, who helpeth vs with euery good deſire, helpe me with prayer, which may finde fauour in your behalfe, through Chriſt. Should no place hold me, in which I found not eaſe and content, I could not make abode long vnder the Moone: for though I haue ſowne the ſeede of both, I know that I am not yet to reape ſo much as the firſt fruits of my Harueſt; I haue need of faith and patience, to make me inherite euery promiſe. The Lord bee our ſtrong Arme euery morning, and teach vs ſo to looke to him, that we may feele our ſpirituall ſtrength renewed. This I ſpeake not of contentment grounded in godlineſſe, for I haue that in my meaſure, I thanke God; but in regard of that content which reſulteth from the pleaſing reliſh of outward circumſtances. The ſweet wayes of my youth

youth did breede ſuch Wormes in my Soule, as that my heauenly Father will haue me yet a while continue my bitter Worme-ſeede, becauſe they cannot otherwiſe bee thorowly killed. I write this the rather for your ſake; for truely I finde, that the conſcient of my ſtate and neede doth helpe me much to diſgeſt ſuch grieuances as would goe too much againſt ſtomacke, had not God acquainted me with this ground of patience. For your weakeneſſe, Siſter, I hope God will make it end in ſtrength. It is kindly for Phyſicke to enfeeble a while: Howſoeuer, hold the Rock and ſtrength of the heart, the Lord Ieſus. Hee who healed all Maladies, when hee was abaſed on Earth; Hee, whoſe glory hath not diminiſhed either mercie or abilitie in him, hee letteth vs be weake, that hee may make vs ſtrong: our extremitie, is his opportunitie; where mans helpe endeth, Gods power begins. The Father of mer-

cies in Christ, draw you to him, and make you able a little to wrestle with him for strength, at least for spirituall comfort: Hee will be a Rock, and strength, when heart and flesh faile; hee will giue you the Brest of Consolation, and comfort you, when no artificiall Confections can exhilarate your spirit; hee will be an Anodyne to you, easing you of all your paine and griefe seasonably; a shadow at the right hand, against all heat which troubleth; a present reliefe. Our weake mindes creeping still below in earthly succours, are much more soaked with euils than they should, could they cry to God, and get themselues, by vertue of his promises, as it were by certaine scaling-ladders, mounted vp vnto him. The raine cannot lye so long on high mountaines, as wee see it to doe in lower grounds; so is it in these waters of our afflictions. For the Fit you expect; God, who worketh aboue that wee can aske, or thinke;

hee,

hee, I hope, will be better to you than you looke for. Sometimes, when we presume vpon freedome, he doth with-hold it from vs: and sometimes, when we reckon on no other, but to returne to our yoake, and take vp our crosse, he doth dismisse vs: but if it doe come, and at the good time, welcome it, though it be a troublesome guest; I doubt not, but God will make it please you well at parting. Neither be too much mooued at those other pettie afflictions: I should rather chuse to haue my house Gods Hospital, than a Court of such pleasure, wherein Gods feare is almost exiled. Bitter hearbes are better, while they breed good bloud, than the sweetest meat, which engendreth bitter vomit, and mortall sickenesse. The Lord giue vs wise hearts, which may rather chuse afflictions than vanity, which may not thinke much to dwell in house sometime with godly mourning. Well, Sister, you haue had your measure in godly sorrow, as a

foster-father to the soule : I doe assure you this blessing in the Name of the Lord, you shall receiue comfort; thy latter end shall be peace, thy winding-sheet shall be as Gods hand-kercher, to wipe all teares from thy eyes, through Christ our Redeemer. Which I speake not, to weaken your Faith touching temporall deliuerance, which God vseth to shew the righteous (when it is good) though they fall into sixe, yea, into seuen aduersities: but that your Faith, confirmed in that which is principall, may make you depend on God more confidently for his Redemption from these present euils (which is accessorie, and lesse principall) and that so farre as it may stand with his glory.

Your louing Brother,

Paul Bayne.

Another

Another Letter.

LOuing Brother: The occasion of *Whites* comming home, doth mooue mee to write some few words to you; partly, for your better satisfaction, touching our affaires; partly, for our Christian Admonition, which is alwayes needfull: according to that; Admonish one another, while it is called to day, lest our hearts be hardened, through the deceitfulnesse of sinne. The grace of God, which saueth vs by the forgiuenesse of sinne; and the gift of adoption, which making vs Sonnes, bringeth vs to haue the Spirit of Christ heere, the earnest penny of that masse of glory wee looke for hereafter: This grace doth teach vs, that is, effectually perswade, yea, and constraine (as *Paul* speaketh) the loue of God doth constraine vs; all such as taste it, doe walke not onely iustly towards men, but

godly in the duties concerning Gods worſhip, publike and priuate; and ſoberly, in vſing all the bleſſings and liberties of this preſent life, which God of his mercy doth vouchſafe vs. Now, many of vs are taken tardie, becauſe, that though wee haue care of faire and iuſt dealings, yet if wee examine our ſelues in godlineſſe and temperance, we may be put in the Blacke Bill for *Non-proficients*. For what is godlineſſe? An inward deuotion of heart to God, which maketh the godly ſoule both vſe diligently all parts of his worſhip, priuate and publike, and alſo in euery thing to ſeeke his glory. So, to walke temperately towards our ſelues, is to bee ſoberly affected towards the things of this life, which wee vſe: as neyther to play the Harbengers and Purueyors, to prouide for the luſts of our hearts, before wee haue them; nor yet to goe too deepe in them, when wee haue them; nor finally, to be mooued much, if wee

haue

haue not this or that which wee deſire. If we haue taſted the ſweet grace of God in *Chriſt*, you muſt needs finde your heart drawne on to care to pleaſe God by holines and ſobriety, and weanedneſſe from the things of this preſent World. Gods loue conſtraineth vs to loue. *Cos amoris Amor*: That you ſhall ſay; What haue I in heauen but him? in earth in compariſon of him? Wee loue him, becauſe he hath loued vs firſt. And if you haue felt the ſweet of his grace, which is better then life, it will weane you in ſome meaſure, and make you ſober minded in theſe earthly affaires and delights. I count all things droſſe and dung in compariſon of Chriſt and his righteouſneſſe. A mans mouth doth not water after homely prouiſions, when hee hath taſted well of delicate ſuſtenance; ſo, whoſe heart hath ſhed into it Gods fauour, which is better then the vintage or harueſt, then all earthly profits and pleaſures: he whoſe heart feeleth this,

cannot but be more weanedly disposed towards things transitory, then those whose portion is in these matters, who know no greater happinesse: wherefore let me intreat you, as you will assure your selfe that you are a Scholler taught by the grace of God; let me I say intreat you to stir vp your selfe to godlinesse, not to the outward naked profession and shew of it, but the power of it is Gods Image renued in the spirit of your mind, 2. *Timothy, ver.* 3.5. Then as your face in a glasse looketh to your selfe, whose figure it is, so let your soule euer bee looking towards GOD, whose image it beareth; stir vp your selfe to him: such as loue not the Lord Iesus, let them bee accursed. Would not you be ashamed to loue another more then your owne betrothed wife? Shall we not blush to haue our affection more towards the creature, then God our Creator and Redeemer? to whom we haue plight our faith, as being baptized

in

in his name; which is likewiſe called vpon vs, as a mans name vpon the woman with whom he is coupled? Now true loue is officious and diligent, not contented with good workes which are good cheape, but it will conſtraine vs to doe all good ſeruices that are pleaſing to God. The loue of God conſtraineth vs, yea, in priuate, to doe like as *Abraham* the friend or louer of God, *Gen.* 18. 19. Yea, to hate that which is euill: Ye that loue the Lord, hate iniquity, and do feare to offend God. *Res eſt ſolliciti plena timoris amor:* As it expelleth that ſlauiſh feare, which is more of puniſhment then offence, loue caſteth out feare; ſo, ſober and watchfull, put on Chriſt: Take no care to fulfil the luſts of the fleſh, vſe the World as not abuſing it; be married as if you married not; yea, cut your fleſh ſhorter in ſome things your mind ſuperfluouſly deſireth, like *Dauid.* Remember S. *Paul*, Phil. 4. 12. who was ſo weaned to al things through

Christ, that he could doe as well in want of all things, as in abundance. Doe not all you may doe, lest you quickely commit that you may not doe. All things are lawfull, but I wil be seruant to nothing; be not vnprofitable towards God: Trees without fruit shall be cut downe; many shall seeke to enter, and shall not enter. Short shooting loseth many a game. I call on you, lest your thoughts of marriage, your festiuall recreation, your companies, rests, bring you asleepe: An easie thing when the Candle is forth, and all still without din, to fall a napping; which will proue to your cost when God shall send forth summons for sluggards. My wife is weake, but God doth beare her vp with meeknes, thankfulnes, and hope, in all her affection. We both remember you, and wish your heart may not be hardened through the deceitfulnes of sin. Blessed is he that feareth alwaies, but he that hardeneth his heart, shal fall into euill. Farewell,

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commend vs to Master *M.* his wife, &c. Brother, remember one thing is necessary; what if we could win the World, and lose our soules? Thinke often that Christ doth denounce a woe on the World, whom he taketh not in whoredome, drunkennesse, extortion, &c. but whom he findeth with their hearts asleepe, in eating and drinking, building, bargaining; that is, following lawfull things, but with neglect of godlines, and therefore vnlawfully. Reade these places. You haue turned the quotation of many a Statute, reade them againe and againe. Corporall meate tasteth in the mouth, these are sweet in the belly: A man cannot eat his cake and haue it. But you may eate these words often; and the oftner you feede on them by meditation, the more sweet nourishment you shall find in them.

Your louing Brother,
Paul Bayne.

Another

Another Letter.

BEloued Brother, though I haue taken my course hitherto, and beene more indulgent to my selfe in priuacy then heretofore, yet assure your selfe, you are in my best remembrances daily. My heart doth intend to doe you the best seruices I shall be able, in way of your soule; I hope I shal execute them in good time: I would be sorry the Steed should starue while the grasse groweth, as we speake in the Prouerbe. Wherefore I do admonish you, that you would stir vp your heart to repentance daily, and that you would labor to feele that your affections are now set vpon God: this is the touchstone by which we may try the truth of our Religion, & of that Faith we haue to God: that course which is estranged to these, is all the Country wide of the way to saluation; this is the way thither. If you wil escape the wrath to come, repēt,

and

and do workes worthy repentance. If you repent not, yee ſhall periſh. Now the exerciſe of this, is thus much: *viz.* A renewed griefe for all vnworthineſſe paſt and preſent; to come home neerer and neerer to God dayly. Can wee doe eaſier pennance, than to let our hearts ſmite vs with the thoughts of our ignorance, our careleſneſſe of God, and neglecting of his ſeruice? of our great vnprofitableneſſe, which alone is fearefull? For the Tree that bringeth not forth good fruit, is as well cut downe to the fire, as that which is loaded with bad. Wee cannot ſhift, but grieue in theſe conſiderations, if our hearts loue God. If wee faile a friend in dutie of loue, it grieueth vs; but if wee doe him a diſpleaſure and treſpaſſe, iuſtly alienating his minde from vs, it doth cut vs at the heart, that wee haue forgot our ſelues ſo farre, and wee beſhrew our ſelues for it: ſhall wee then take no care for the things wee omit and com-

mit

mit against God? Malice onely is carelesse of shrewd turnes done to such whom shee maligneth. The nature of Loue is, to grieue at the least offence giuen, there where she loueth: What if wee offend him not so grieuously as wee see others, shall wee therefore not be grieued, though wee hold on in a course in some measure offensiue? Man hath right to a penny as well as a pound, and may be wronged as well in the one as in the other: And will not the same rule hold towards God? You must the rather heare on this side, because that the sparkling of Gods anger in your Towne, was a Summons sent forth for vs sleepers, that will not awake our selues, and prepare to meete our God in heartie humiliation. The Famine, and Sword, and Plague, you know are the three greatest Arrests that God serueth on such as breake his Couenants impenitently. This, Brother, is the onely way to auoid danger, to looke vnto Gods grace

with

with a ſorrowfull heart, acknowledging, that you haue ſerued him looſely and vnfruitfully. If a Creditor ſhould lay wait to arreſt me, being in the Citie; though I changed my Chamber from the Temple to White-Chappell, though I corrupted the Sergeant with a Fee, all this could not ſecure me; for another Sergeant might bee got, or ſome new courſe deuiſed for me: but if my Creditor be compounded with, I walke ſafely. O Brother and Siſter, thus it is: wee are all of vs debtors vnto God; Sickneſſes are but his Sergeants; there is no way of defeating, if God do lay his hand vpon vs, but by ſuing vnto him with faithfull & ſorrowfull hearts, that it would pleaſe him, for his Chriſts ſake, to giue vs a *Quietus eſt*, and freely acquit vs of all our treſpaſſes; which ſtand till then, as ſo many Debts in his Bookes, vpon our heads: then we may ſleepe on both ſides, and walke at large; tho Coaſt is cleare, without danger.

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Wherefore delay not this matter; let not companie transport you, let not feare of painefulnesse, and forgoing delight, (you are worse afraid than hurt) let not any indisposition and slouthfulnesse hinder you; shake vp your selfe, Christ will helpe you, *Modò & modò non habent modum*; the longer you put it off, the longer you may. A man that getteth vp some time, when his head seemeth full of sleepe, feeleth no want of it, when hee is well wakened; nay, is often more lightsome, than if hee had continued slugging. Wee shall lose no contentment, by offering violence to our spirituall slouthfulnesse. The Lord, that tooke *Lot* lingering, and carryed him forth of *Sodome*, hee catch' hold of you, and helpe you in this businesse. And when you haue found this way, you must helpe your Wife, and call on her, to returne with you. A good man cannot tell how to goe to Heauen alone: the Communion of Saints

must

muſt be a point of practice, as well as an Article of Beleefe. One Candle lighteth another: euen ſo grace, where it is, will labour to kindle grace where it is not. Wee had need to returne; all that liue ſtrangers from God, ſhall periſh: as for vs then, it is good that wee draw neere vnto him. Now if you aske, how you may walke with God? I anſwere you; by ſetting your heart vpon him: for as wee ſay, There a man is, where his heart is; neither can wee haue God otherwiſe for our God, vnleſſe our hearts be towards him; for if our hearts be on any other thing, then that is our Treaſure, and our God. Now if you would finde out, whether God hath your heart, or no, you muſt trie it by theſe rules, by examining whether your thoughts and affections are taken vp with him. If our hearts be ſet vpon a thing, wee thinke on it often, and muſe thereon in the night ſeaſon, beeing not able, meane-while, to

take

take any reſt for it. So, all that feare the Lord, muſt be thinkers on him: though hee bee not in ſight of the bodily eye, hee muſt ſtill run in our minds. If we take no thought of a thing, it is a token that it is of no reſpect with vs. Brother, God is not ſo commonly knowne, but hee is as rarely thought vpon; and mens hearts ſmite them not, when they goe day after day, not once calling to minde the powerfull remembrance of God: though the Scripture, when it doth tearme men all the euill that is, doth ſtile them no other than ſuch as forget God. Againe, as the thoughts muſt bee mindfull of him, ſo the affections of loue, ioy, feare, and deſire, muſt be towards him. Examine therefore, whether you finde not, that your deſires are more enclining to earthly things: you feare more often, leſt men ſhould cenſure you, and note you of noueltie and preciſeneſſe, for doing duties to God; than that hee ſhould iuſtly haue a quarrell

quarrell againſt you, for neglecting his ſeruice dayly. So, if your heart ioy not in the acquaintance you haue with this or that man, more than in the knowledge you haue of God in Chriſt Ieſus, which is Life euerlaſting: Looke if your heartieſt loue be not beſtowed rather on the creature, than on the Creator and gracious Redeemer, Ieſus Chriſt. Now, if you finde affectionately, how farre your heart is out of ſquare, then you muſt not neglect to ſeeke remedie for this euill; Griefe, which is at the heeles thereof, is not to be regarded. For when the moſt vitall part, euen the heart, is touched, then we ſeeke Cordials, and beſtirre vs for the reſtoring and preſeruing of it: If the heart, as the Fountaine of this momentanie life, be reſpected; what care muſt we haue of it, as it is a Fountaine of ſpirituall life, neuer to be ended? There is but one Phyſician that feeleth this heart-pulſe, and is able to heale it; euen

Chriſt

Christ Iesus, that hath said, He will take from vs the heart of stone, that is, our secure, impenitent, and dreadlesse hearts, continually offending our God; and will giue vs fleshy, that is, tender hearts, such as shall smite vs when wee trespasse against him. Wee had need to cry to him; for the best of our hearts, if wee knew them, are so naught, that they had need to be made anew thorowout, for they are past mending. Labour to find out this mortall poyson, which extinguisheth all life of grace. The loue of the World and the loue of the Father fight like fire and water, they will not dwell together. Keepe the heart with all diligence, for thence are the issues of life; pray to God to change it, pray to him to keepe the frame of it: refraine that which encreaseth the sinfull distemper of it; acquaint your selfe with such good meanes, by which your thinking vpon God, and your heartie affections towards him, may bee che-

cheriſhed and encreaſed. I will ſhortly ſend you a Letter of fuller direction this way. It is better to feele Gods fauour one houre in our repenting ſoules, than to ſit whole Ages vnder the warmeſt Sun-ſhine this World affoordeth. Commend me to my louing Siſter; ſhe muſt thinke of this matter too: not thoſe that are careleſſe & ſlouthfull, but the violent, that catch at it by force, they carry away the Kingdome. Many that ſeeke, ſhall not enter: what will become of vs, if wee ſeeke not; in words and profeſſion? All Chriſtians looke to Heauen; indeed we are all for the Earth: this taketh vp our thoughts and affections, that wee are like Boat-men, that looke one way, but row another.

The Lord bee with both your ſpirits. Farewell.

Your louing Brother,
Paul Bayne.

Another

Another Letter.

ALas, deare Brother, I desire for to condole your chance with you in the sight of my God, wishing him out of his grace, to enterlace the sence of his sweete loue with your bitter discomfort, and to giue you the quiet fruit of righteousnesse, following in the end of this your chastisement. The Lord doth giue vs many things, and that onely to prooue vs, that by them wee may be led vnto knowledge of our hearts, either to see our owne weakenesse, and thereby reuerence and loue the Giuer, and so to bee comforted when hee taketh them from vs; or to discouer by them the vnweanednesse of our affections, by liuing in security, and forgetfulnesse of God; that finding such things, wee may be mooued to godly sorrow; the end of which, is saluation. Euent, which is one Booke that o-neneth Gods secret pleasure, doth

now

now speake thus much; That God did neuer intend that you should long enioy that gift hee gaue you; hee did it to trie what was in you, to make you see it, eyther to your comfort, or to your further humiliation before him. The spirit of man knoweth the things of man; you haue a priuitie within your selfe, which can determine one way this case, which in it selfe is indifferent. Now to helpe you (as God shall guide) vnder this hand, you must marke what this course, on Gods part, doth most probably tend to; and in the second place, what you are to doe, that out of your great losse, you may worke to your selfe true aduantage. For the first, the Lord doth point out thus much; that there is corruption still lying in you, that must be purged forth; and that he out of his fatherly loue cannot cease, but minister medicine to you, to the end that hee may bring away that which would otherwise hazard your soules health.

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Wee are not made heauie with many things, vnleſſe our neede ſo require, ſayth S. *Peter, Chap.* 1.5. A wiſe Phyſician will not giue Potion after Potion, where bad matter is ſufficiently euacuated; much leſſe will God reiterate ſuch ſtrong Purges, if hee did not ſee that our need did enforce it. Wherefore, deare Brother, you muſt learne to ſee Gods mercie in following of you, and the need your ſoule hath thus to be dealt withall; you muſt bethinke you, how that his former blow did not worke ſo to purpoſe vpon you, as was meet: which doth make him deale like the cunning Phyſician, who when there is not bloud enough taken away, doth *Repetere vices*, open the Veine, and make it bleede afreſh. You muſt bethinke you, what ſcape did ouertake you in youth, that your God ſhould make a ſemblance, as if hee thought you not worthie of the ſtable fruition of ſo louely a bleſſing, as is a Chriſtian

tractable

tractable louing Wife: Happy is he that diggeth into himselfe, to find the roots of his euils. *Morbi nostri facilius curantur quàm inueniuntur.* Pray to God that you may take to heart the causes of things; then the effects shall quite cease, when the causes are remoued. We that hold demurres to sound the truth of causes, and who would rather haue the iudgement of a whole Colledge of Physicians, then not find out the ground of a bodily griefe: how should we seeke to God, that we might through his light discerne what dwelleth in our spirits? Which is the ground of his displeasure. Now for the second thing, how you may make the best of this visitation; you must doe this, by declining that which may hinder, and vsing that which may further the effectuall working of this vpon you to saluation. O Brother, if you take Physicke, wil you goe out into the ayre? Will you distemper your selfe by diet? Will you hurt the working of it in you? Such accidents as these,

are Gods Physicke for your soule: O be careful to let them worke in you to purpose, that your healing (when God shall shew it) may stand a Fall and Spring with you, may be continuall. If a Potion stay not with vs, but come vp againe vntimely what will it benefit the body? If a Seare-cloth be put vpon vs, and we weary quickly, pull it off againe, what profit can it bring vs? O so, when God layeth these Plasters to our hearts, indeed somewhat smarting, if we will not let them lie on, but quench that sorrow for sinne, by company, and other occasions, not dyeting our soules, as who are Patients vnder Gods hands: Alas, we shall be as ready for a new Purge, as if we had neuer taken any. O Brother, I giue you no worse counsell then I my selfe practise; If I knew any safer, you should haue it. The Lord giue you Wisedome, that you may be able to looke before you, and delight in such things, which though they be tedious for the present, yet they

they will end ſweetly. I know your danger; Oh, if we had but our owne fooliſh hearts, wee had enemy enough, too mighty for vs, without the helpe of Ieſus Chriſt our Lord: But a great many of Syrens ſing about you a great many of matters, which will by little and little, ſteale the ſauoury thought of theſe things out of your heart: yea, I would we had not euill ſpirits to keep poſſeſſion in vs, with ſuch violence, that we can hardly make entrance for a thought of this nature. Again, it ſo fareth with vs, that things the ſecond time, ſtir vs not commonly ſo much as at the firſt; as nature, the more ſhee is accuſtomed to medicine, the leſſe ſhe is moued with it: O you muſt be afraid of this carriage to your Phyſician; ſtrong things will poyſon vs if they purge vs not. Againe, our hearts are ſo hard, that till the Spirit doe ſoften them, theſe afflictions which are Gods hammers, beate cold Iron; all is bootleſſe. O when you feele it, cry to

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him that hath promiſed to take away this heart of ſtone: what need I warne you how malicious the Deuill is, to dart ſuch thoughts through vs, as if ſeeing it will be no better, all is wel enough? Your ſtate is thus augmented, your credit increaſed, your ſelfe more capable of further aduancements and contentments in that kind; ſeeing you liued kindly with her, and it is Gods pleaſure, who can vndoe that which is done? The Lord rebuke him for you. O turne from ſuch curſed thoughts which tend to this, that you may be kept ſlumbering and ſleeping, till God ſend forth ſome heauier ſummons for the awaking of you. Now for your helpe this way, I haue ſent you a letter which I haue long intended, but hitherto haue beene preuented: The Lord bleſſe it vnto you. There be two extremes vnder Gods hand: the one is to ſet light by it, the other is to droope too much vnder it. Now you muſt goe in the middeſt; take it

to

to heart but with hope, knowing that it is good to beare the yoke, and that it ſhall be well with ſuch as waite ſilently vpon the Lord: and therefore ſay with *Micha, I will beare it, becauſe I haue ſinned.* Thinke your heauenly Father, that GOD that is loue it ſelfe, hath put this cup into your hands, and ſay with Chriſt, *Shall I not drinke the cup my Father hath put into my hand?* For our bodies good we drinke things which make vs ſet many a ſowre face on them; what ſhal we not welcome for our ſoules health? Yet as you muſt let it downe and humble your ſoule, ſo you muſt comfort your ſelfe another while, there is mercy with him that hee may be feared. It is good to intermeddle reſtoratiues of ſpirituall ſtrength, which may raiſe vp the ſoule in true comfort, aſwell as otherwhile to beate downe our ſoules in thought which may humble them. The Lord hath giuen you from time to time pledges of his fatherly care

ouer you: yea, such by which you may gather that he Will neuer forsake you; whom he loueth, he loueth to the end. Yea, this is his great loue, and he offereth himselfe as a Father to you, that he will not let your spirit goe at randome, but correcteth the thing amisse in it; that he bring you to be partaker of the quiet fruit of righteousnesse, and saue you from being condemned with those that are of vnbroken heart, whose hearts neuer mourned for their sinne. If you cannot see this mercy, of this you must not be disinaide; though it be night, we shall haue day againe; yea, his loue is the same it was, though our sence and feeling is changed. *Sit licet in natos facies austera parentum, Mens tamen æqua manet.* I doe assure you in that knowledge of my God, that if you doe but fauourably iudge your selfe before him, and humble your selfe in his sight: if you will a while count that state best when you feele your heart deuoted to him;

him; though the countenance bee deiect, that great God that comforts the abiect, and exalteth the humble, hee will exalt you and comfort you with true ioy and prosperity. Thus in haste I doe commit you to the Lord.

Your louing Brother,

Paul Bayne.

Another Letter.

LOuing Brother, I know, a word or two will bee more welcome then continuall silence; wherefore I will let you vnderstand how it is with vs. My wiues infirmities doe continue with her, but shee hath more strength, I thanke God, and the violent working of them is euen past, at least resteth for a season. It went, when I did write to you first, exceeding hard with her; but if the Lord giue vs faith, hee can worke aboue all wee can aske or thinke. It is good we should haue false fires

ſhot off ſomtimes to ſtart vp our ſlumbring ſoules, which are heauie to ſleepe, though wee be neuer ſo wakened. Somtime a coldneſſe commeth on our ſpirits, which maketh them vnactiue vnto good, like as it is in the body, the heart is aſleepe ſometime when the eies are held open: ſometimes we take a nap in the luſts of our hearts: ſometimes we wink, by falling into vnfruitful courſes, idle words, paſſing good houres to no purpoſe: the Diuel hath many wayes to rocke our ſoules aſleepe, by making vs reiourne our good purpoſes, and take day: ſtill a little ſlumber, a little folding of the hands; if wee eſcape falling from grace, luſts vnfruitfulnes: if we will not make delaies but ſet vpon good duties, yet euen in theſe, our drowſie hearts make vs nodde oftentimes through indeuotion.

And becauſe I am fallen into this Theame, I pray you both take heed that your Soules bee not thus ouertaken, that the firſt loue, the gra-

ces

ces which at any time you either haue had bee not leſſened. Looke in the 13. of the *Reuel.* 26. and not to husband our talents, or increaſe them, is the next fore-runner of iudgement. Take heede of giuing place to luſts, *hee that ſoweth to his fleſh, ſhall reape deſtruction, Gal.6.* 8. take heede of vnfruitfulneſſe: the tree that beareth not good fruit, is a tree that ſhall bee cut downe, as well as the tree that beareth bad fruit, and eucry idle Word ſhall be accompted for: let not the Deuill preuaile with vs to put off a good purpoſe; quench not the Spirit, 1. *Theſ.*5.19. delayes, if any where, here they are dangerous; let vs ſhake our ſelues vp againſt that indeuotion and ſpirituall ſloth which will creepe vpon vs in doing good: bee not ſlothfull, be feruent in ſpirit: curſed is hee that doth the buſines of God haſtingly, Brother, wee that are the Lords, though we are not in a dead ſleepe with the world, yet our ſoules haue

the remnants of such a lethargie as that we are often napping in these kindes. The Lord hath need to send out summons for vs sleepers, or we should bee in danger by them. Awake thou that sleepest, stand vp from the dead, Christ shall giue thee light; he that is the true light, the quickning spirit, hauing our nature glorious with him in the Heauen. The Lord our Redeemer, the quickening spirit, quicken our soules, and keepe them through faith in his power, to that Saluation which is laid vp for vs in the Heauens.

Your louing Brother,

Paul Bayne.

Another Letter.

LOuing Brother, I haue receiued your letter full of heauy report, but that our need is such that wee must bee made heauy with sundry temp-

temptations; our God doth not delight in beating vs, but our necessities inforce it: God hath taken from you an innocent and sweet consort, the naturall Nurse of your nursery, a faithfull dispencer of your estate: in a word, a good wife, who did you good and not euill all her dayes. Wee are bereft of a sister, a Sister indeede, (as Saint *Paul* speaketh of Widowes) whose losse though I beare more weanedly, because I knew her more sparingly; yet it doth grieue me she is gone without any fruits of my loue with her. The Lord teach vs to be seruiceable mutually while we enioy each other, that we come not to wish we had done so. Brother, it is my desire, and I will seeke at Gods hands with a fasting for you, that hee would giue you repentance, and speake to your soule, humbled vnder his hand, that hee will heale all with aduantage. A great breach hath God made in your house, but his mending is better then his making.

I doubt not, but you know by this, that God doth call you to repentance; no bush will stop the gap so well, as humbling our soules; and iudging them in his sight: now this is an exercise that requireth entring into our owne hearts, and considering what euils haue slept in our bosomes, especially in those wayes which the finger of GOD doth point out more particularly: *Deut.* 30. 1. *Kings* 8. 47. 2. To get a sight and sence of Gods hand on vs, and yet of his mercy that wee are not consumed. 3. From this feeling especially of his mercy, which is neuer taken from vs in his chastisements, wee must humble our selues by confession, which giueth glory to God, and shame to our selues, by censuring our owne soules: as *Eze.* 26. 34. Yee shall iudge your selues as worthy to bee cut off: by crying for mercies, as *Dauid*, *Psa.* 51. And thus in humiliation come to him, and renew our couenants with our God.

Now

Now of our selues wee are full of indisposition to this worke; and all that conuerse about you, in comparison, will call you from this practice, in which onely is your true peace: and so you had neede to looke vp to Iesus Christ, who is made the Lord, that hath all power in Heauen and in Earth, that hee may giue his Israel true repentance and forgiuenesse of sinnes, *Act.* 5. 31. *Esay* 26. 12. Not thinking much to attend vpon him, as the eyes of a handmaid on her Mistris: For who is like vnto our God? and what is more precious, than the grace of Repentance? Againe, Brother, know, that you haue no wisedome, to carry your selfe as becommeth you, vnder this great hand of God: For on both hands the Diuell will assayle you, and the folly found in our hearts, doth make his Temptations more dangerous; first, to despise the Correction of God; secondly, to count it irkesome, eyther to ward the

smart

ſmart off by impenitent meanes, or to be ſwallowed vp with griefe, and filled with bitterneſſe, in enduring of it. Now for the firſt, wee doe it partly by inward ſuggeſtions; perſwading our ſelues, that wee ſhall weare the matter forth well enough; that wee are once againe at liberty, and are in election of ſuch and ſuch preferments, (if ſuch things happen not to bee in your minde, it is the God of Peace that keepeth them out:) ſometimes againe, by making this or that way delightfull vnto vs; ſuffering our ſelues to be drawne away by idle companie, which are no better than the Diuels Whiſtle, to call vs away from all ſauorie courſes, yea, his Minſtrels, to lull vs in our ſpirituall ſlumber. Now take heed hereof; for this were to dawbe vp the wall with vntempered Mortar: The eaſe which is gotten this way, is like the eaſement of cold drinke to hot Agues, it would make a worſe thing breede; for that which ſtay-

eth

eth the working of mans Physicke, hurteth the body; which wee may conceiue, by application thereof to the soule, if wee will not embrace our afflictions patiently. Now, if you will not listen vnto God, when he calleth on this manner, then he will drench you with sorrow, especially three wayes. First, hee will hide from your eyes the remembrance of such things, in which you may take comfort; yea, keeping you from tasting all the mercies of God, with which this correction is intermeddled. Secondly, he will helpe you with a Spectacle, and make you see too bigge, both the present Hand, and all olde matters and circumstances, which may make it seeme grieuous. Thirdly, hee will hide from your eyes all comfortable hope of Issue, which God is most faithfull to giue. Now therefore, deare Brother, the Lord Iesus graunt you may finde fauour in his sight, to escape euill snares. Make a vertue of necessitie: be not afraid

afraid to see sinne, and feele the smart thereof; but remember withall, what the Law of the Spirit hath done, in the course of your life: strike your couenant anew, there is hope with our God; for all this, reade *Ezech.*2.3. Hee is faithfull to giue Issue; yea, though he make heauie, yet he will comfort in the multitude of mercies, *Lamentations* 3.32. Turne from it, as from the Deuill, that would quench the sparkes of your godly sorrow and abiection before the eyes of your God. Take heede, my Sonne, of despising and making light, or accounting irkesome the chastisement of God: If yee lacke wisedome, begge it; I will giue it, and not reproach you, *Heb.*12.5. *Iames* 1.5. O cry to God, that thus you may be guided. Should you not find this grace, hee would quickly lay your honour in the dust, and wee should haue cause to weepe in secret: Farwell his Kingdome, farwell euery thing. But if he giue you this,

I dare aſſure you, all happineſſe ſhall follow you heere, and for euer. Seeke his Kingdome, and all things ſhall be caſt vpon you, *Matth. 6.*

Another Letter.

MY deare Siſter, what thankes doe I owe to my God, for his Fatherly conſolation, wherewith hee doth comfort you? The Lord encreaſe in me brotherly loue, and that grace, which may make me ſanctifie him in all his mercie and truth, which I ſee him ſhew any of his children; eſpecially ſuch, whom his prouidence hath endeared to me, aboue others. The encreaſe of your godly griefe, with freedome from diſtruſt, more than heretofore, hath nothing in it to be admired. The more wee loue, the more wee grieue, that wee haue offered any grieuance to thoſe whom wee loue. The more wee feele Gods loue in forgiuing vs,

the

the more wee loue againe: ſhee loueth much, becauſe ſhee findeth much is forgiuen her; much loue ſhewed her firſt. Diſtruſt hindereth vs from feeling Gods loue: Gods loue eclipſed from vs, ours is much enfeebled towards him; our loue weake, our griefe for offending him, cannot come ſo kindly from vs, for this is proportioned to our loue. Bleſſed be God, who giueth you thoſe groanes, after his grace: God acknowledgeth that which his Spirit ſuggeſteth. When wee bid our Children (as Charitie for example) ſay, I pray you, Mother, giue me this; wee doe it not, but when wee meane to giue them that which wee teach them to aske. So it is with God: Hee doth not ſend his Spirit to our hearts, to helpe vs with groanes, but when hee meaneth to anſwer our deſires: Hee that maketh vs ſowe, will make vs reape. Hungry poore ſoules are glad, when they heare that meate is toward them; glad when they are

inuited,

inuited, though yet their Knife is not layd on boord. Let this comfort you, Siſter, your Chriſt ſayth; Come whoſo thirſteth, and drinke till it ſtreameth from you, *Ioh.*7. And the poore ſhall eate, and be ſatisfied, and prayſe my Name. They that ſeeke the Lord, their hearts ſhall liue. The Lord reioyce ouer his owne Worke, and continue it in you vnto the end. Farewell.

Your louing Brother,
Paul Bayne.

Another Letter.

DEare Siſter, your Couſin *Denham* returning, I cannot but in few words anſwer your Letter I receiued. I doe deſire to be thankfull for Gods truth and tender mercie towards you, and for making mee a Miniſter of your Conſolation: Though wee bee vnfaithfull, yet God will be found faithfull.

When

When wee, through weakeneſſe, follow him, not challenging him with reuerence, concerning his good words which he hath ſpoken to vs; when wee wait not on the performance of his promiſes; euen then hee preuenteth vs with his goodneſſe, and for his Names ſake, hee commeth leaping ouer thoſe Mountaines of *Bether*, *viz.* all our indiſpoſition, and vnworthineſſe. Hee who is thus good to vs, ſo vnbeleeuing; if we would mend our faith, how would hee augment his mercies? This faithfulneſſe of God ſhould make vnbeliefe odious to vs, and cauſe vs to labour againſt it, by looking to the Author and finiſher of our faith; euen then, when through Gods gracious preſence we feele our ſelues in beſt taking. For as a man, who hath beene handled ſore once with the Stone, will labour to keepe it downe, and cleare himſelfe of it, when now hee is well, and the Fit ouer; ſo, in this vnbeliefe, hauing found how it

ſhakes

ſhakes vs; when we haue the moſt releaſe from it, then muſt wee ſtill be dealing with it: for though the Fit is ceaſed, yet the ſpirituall ſickneſſe ſtill lurketh in vs. Remember, good Siſter, how the Deuill hath diſturbed your peace: how little things, not looked to more timely, haue bred matter of great grieuance. Labour to haue ſtill in ſight that our naturall folly, which maketh vs remember our beating no longer, than the ſmart laſteth. Labour to heare your Chriſt ſaying euery day to your ſoule; I am that Sauiour, who ſaue my people from ſinne, I will be thy ſaluation. Finally, ſtriue to haue a thankefull acknowledgement of Gods mercie towards you: Then ſhall your Peace be like the Sunne, which ſhineth brighter and brighter, till the height of it be attained.

My deſire is to doe good to your ſoule, both in my preſence with you, and abſence from you. If you could marke your ſelfe, and let me know

know what most hindereth you; where you finde your selfe weakest, I should fit you better with aduice, when God gaue me abilitie to ponder that estate. I continue, Sister, better than sometime I haue beene; but held vnder the hand of God: for that painefull weakenesse in the bottome of my body, doth still follow mee. The Lord teach me to doe his will, and endure his pleasure: And hee that will haue sinfull men ioyne with Correction, Nurture and Instruction, he make me profit by all his chastisements. The Lord delight to make vs euer with good hearts confesse his truth and mercie towards vs. The Lord blesse you with encrease of comfort, and blesse all yours, with you.

Your louing Brother,

Paul Bayne.

Another

Another Letter.

LOuing Sister, I am glad that God doth adde somewhat to your health; for I hope it is a pledge of further fauour. The Lord open our eyes, that we may see him to be our life, and the length of our dayes. You must not let want of companie make you lesse lightsome: wee vse not companie well, when wee are not fitted, by enioying it, the more thankefully to forbeare it, when the pleasure of God is, that we should be bereaued of it for a while. Your best Husband hee is with you still, at Bed and Boord, readie to vouchsafe you the sweetest Communion. The Lord of his tender loue draw you after him, and speake peace and saluation to your spirit. I haue kept from you the extremitie of my Visitation; but the Candle hath not gone out by night, since the Thursday after my comming from you: till within

these

these two nights, for a good space, I haue beene forced to haue some watch by me. Yet, Sister, these are but the beginnings of sorrowes, these are not the sicknesses that I haue long looked for. The Lord make mee precious in his sight, to be made able to suffer and do euery thing in his Christ. My heart followeth God, desirous to be taught of him wholly to endure all his pleasure. I thanke you for your louing remembrance, which you still haue of me. The Lord stirre vp my heart, that I may remember you to him, and that I may be readie to helpe you with whatsoeuer Office of true loue shall lye in my power. Thus, with my loue remembred, I commend you, and all my Cousins with you, to the gracious protection of the Almightie.

Your louing Brother,
Paul Bayne.

Another

Another Letter.

LOue is a thing we may lawfully owe; and because this is a fruit of loue to consider one another, and prouoke to good workes, to exhort one another, that we be not hardened through the deceitfulnesse of sinne: Therefore I wish that other things not neglected, my loue may be most fruitfull in this kinde. Let me then call to your minde the duties you know well, that you may more and more bee a practiser of them. The Scripture, 2. *Cor.* 13. 5, 6. biddeth vs proue our selues, and telleth vs that if Christ be not in vs, we are counterfeits: It becommeth vs therefore to see on what ground we stand, that we may make sure worke with our God. If false gold walked abroad, we would not take a Peece, but trying it; so wise we are, that we may not be deceiued in earthly things, when wee hand ouer head admit any thing as

currant in the way of saluation. Now we may easily know if we be in Christ, or Christ in vs: for as where the Sun shineth, it may be discerned hence, because the darkenesse doth disperse, all things are lightsome: euen so where this Sun of righteousnesse shineth, the darke clouds of ignorance and sinne are scattered, the light of knowledge and grace shineth. If you bee in Christ, you haue crucified the flesh, with the lust of it, *Gal.* 5.24. If you be in Christ, you are a new creature, 2. *Cor.* 5. 20. Wherefore Brother, because I know there is little wind abroad to driue this Mill, the Lord by his Spirit worke all things for vs.

Your louing Brother,

Paul Bayne.

Another

Another Letter.

VVEll, you ſhould let mee heare from you, and know how you feele your ſoule affected; who can fit a ſhoo that knoweth not the foote? How can I fit you with helpefull counſell, while you conceale from me your daily condition? You would not willingly haue a Phyſician preſcribe blindfold, rouing in vncertaine without a marke; but you care not what you put vpon my inuention. Brother, how doe you feele your ſoule euery day? doth it grow vp in the life of God? hath it more deſire of him, thought concerning him, more loue, repentance, holy ſhame-faſtneſſe? If the body be in an Atrophy, and not like, what means ſoeuer we vſed, what a griefe would it be vnto vs? Shall we not grieue if our ſoules grow not vp in the life of grace? Doe you feele ſome little good thing more then you haue

done heretofore? it must comfort vs, and we must confesse it with thankes, giuing to God glory. If we mention by Letter, and blesse God in our bodily health, how much more must his kindnes to our soules bee acknowledged? I pray you let me and you fall into Letter colloquies of this nature. Brother, the life of grace in the heart doth aske daily diligence to maintaine it. Doe you not see in nature, *Animantis cuiusque vita est fuga*? Were it not for the repaire by nutrition, the natural life would be soone extinguished. So, doe you not feele the life of God in your soule? you cannot find any vigour of it sooner, then you shall feele a secret exhausture and decay creeping vpon you. Now as we take bodily refection daily, and count it not grieuous, so wee must work vpon our hearts before God, that wee may feele by this meanes, from him a daily renewing of the best strength in vs. The good God of nature hath put a delight in those

bodily

bodily functions, in which is the preseruation of our persons; this maketh vs not abiect them: but because our soules are to the meanes of grace, as a sicke stomacke is affected to meate, because it is painefull a little to vs, therefore the best duties are fore-slowed. The Lord saue vs from this slouth of spirit, we wil eate without appetite: one bit they say will driue downe another. Let vs doe thus with our soules, and we shall find that easie which hath seemed painefull. Without cracking the shell, wee cannot come to the kernell. The Lord keepe you in his feare and fauour.

Another Letter.

GOod Master *Dow*. I cannot but write vnto you, things going as they doe, though otherwise I should haue vsed some forbearance, because of my imployments. The first part of your Letter did reioyce me, and the latter grieue me: for I

desire to practise the dutie of remembring the afflicted, as if my selfe were afflicted in body; according as we are commanded: *Heb.* 13.3. I am glad God hath not onely kept you hitherto, but shed into your heart his Fatherly loue in Christ: so that you vow (through his grace) thankefulnesse vnto the end. A voyce taught by Gods Spirit; for you may see the same working in the heart of the Prophet, on like experience of Gods goodnes: *Psal.* 146. 2. *I will praise the Lord during my life, as long as I haue any beeing, I will sing to my GOD.* It is a seemely thing to breake out into those voyces: what shall we giue the Lord for all his benefits shewed to vs? Deliuerance is comfortable, but Gods louing kindnes is better then life. Therefore we must bow our knees to the Father of our Lord Iesus Christ, that wee may know more this loue of God in Christ, which passeth al knowledge. It was Gods great mercy to let you drinke

drinke of his fauour in any measure, before he changed his right hand; I meane his dealing with you: for whom hee once loueth, there is nothing shall for euer make a separation betwixt his loue and the party. Neither life, nor death, neither any thing present, or any thing which may fall out hereafter, shall be able to separate vs from the loue of God in Christ: for all Gods gifts; his loue, and the fruits of it, concerning that better life, they are without repentance. You must then not let your selfe be too much cast downe, but comfort your selfe in the Lord your God. I pray you reade the first of *Sam.* the 30. chap. and the 6. vers. I am not ignorant Mr. *Dowson*, that a wife is very neere, and so a husband to a wife. I in part consider it, though I cannot weigh it as I should. Againe, I know that euen the deare Saints of God haue not beene able to bridle this passion: *Iacob* would goe weeping to the graue after his son,

and would not bee comforted. Yet wee must know what is the will of our God: namely, that seeing the fashion of all earthly things passeth away, and seeing that through Christ he doth couer our spirits, and giue vs hope of a better enduring life: that therefore wee should reioyce, as if wee reioyced not; and weepe as if wee wept not; we should not ouer-much bee affected with the possessing or remouall of these things which are earthly.

FINIS.

HOLY SOLILOQVIES:

Or,

A HOLY HELPER in Gods Building.

WRITTEN IN A LETter by Mr. *Paul Bayne*, sometime Preacher of Gods Word at Saint ANDREVVES in CAMBRIDGE.

Effectually instructing, and earnestly prouoking to true Repentance, Loue, and new Obedience.

The third Edition, inlarged by a more perfect Copie.

LONDON,
Printed for *William Sheffard*, and are to be sold at his Shop in Popes-Head-Alley, at the entring in out of Lumbard-street.
1628.

TO THE RIGHT Worſhipfull, Maſter *William Halliday*, Alderman and Sheriffe of London, all happines.

SIR, this ſmall, but holy Treatiſe, being giuen mee by him vnto whom it was written, to ſend it foorth more publikely into the world: And knowing what euil and iniurious entertainment Orphans often receiue in the world, except they haue ſome ſpeciall friend to countenance them; I am bold to addreſſe my ſelfe vnto you, with this Religious child of a godly learned (but deceaſed Father) for ſhelter:

And

And indeede, vnto whom could I with more aſſured hope dedicate it for harbour, then to your ſelf, vnder whoſe roofe I and mine are harboured? And therefore, that ſo in ſome part I might manifeſt my loue and gratefulneſſe vnto you, I preſent this with my ſelfe, alwaies ready to do you any good ſeruice,

Your Worſh. humbly,

N. N.

THE PREFACE TO M. IORD.

LOuing Brother, nature her ſelfe is ſuch a ſchool-miſtris, that ſhe teacheth her creatures induſtry in their kinde: the dumbe elements are carried about with indefatigable motion: The Ant, and other creatures, are exceeding induſtrious. As nature maketh man incline to action; ſo wiſedome maketh him to chuſe his worke, to leaue that which is dead and to leſſe aduantage, and to chooſe that which is moſt commodious. Humane wiſedome (vnable to goe beyond her compaſſe) can but point vs to ciuill humane workes, the fruits whereof is a good proportionable, to wit, ciuill or externall. The wiſedome which is from aboue and heauenly, gnideth our hands to a higher plough, and biddeth vs exerciſe our ſelues in godli-

godlines, meeting God with repentance, ſtirring vp our hearts, that they may be affectioned towards him. And becauſe the worke is tranſcendent and of higher nature then theſe ſecular, and we are ready to thinke with Peter, *Maſter, we doe thus and thus, what ſhall wee haue? God (that wee might better like the worke) doth mend our wages, aſſuring vs that godlineſſe is great gaine of it ſelfe, bringing contentment: yea he doth promiſe vs the things of this life, and of that which is to come, if we will learn this occupation. Now he that will increaſe grace and godlineſſe in his heart, muſt labor his ſoule this way with wreſtling and contention. It is not euery walking and moning in a Chriſtian courſe, by which grace is augmented more ſenſible; but ſtirring our ſelues vp, and putting ſo forth the grace we haue, that in ſome ſort we feele the vtmoſt it will reach to: as naturall ſtrength is not increaſed with euery ſedentary motion, that is, ſuch ſtirring, as is next to ſitting ſtill, but with ſuch exerciſe, which if*

it be not ad ſudorem, *yet is,* ad ruborem, *where it is moſt moderate. Wherfore as you would haue the ſoule thriue, breathe it well in meditation, and other duties of deuotion. We haue indeed ſtiffe aking ioynts, that paineth vs to ſtir in this kind: but the more warmth we get, the more all griefe will be abated. Now there is no one branch of deuout exerciſe more fruitfull then that of Soliloquie, wherein we commune with our owne Soules, and excite them towards God. Words ſerue not onely to make knowne the conceptions of our minds, but to giue glory to God who vnderſtandeth our thoughts a far off; and to blow vp deuotion, and kindle our cooling affections towards him. Inordinate paſſions come like foule weather, before we ſend for them, they often preuent all action of the will: but good affections are ſo ouerlaid with ſin which compaſſeth vs about, that if we gather not wind vnder their wing (ſo ponderous the fleſh is,) they cannot mount vp to purpoſe: for the warrant of this duty we haue both precept and practice;*

ctice; take words to your ſelues, Hoſea 13.3, Heb.3.13. *Examples both ſacred,* Pſal.42.11. Geneſ.24.49, *and Eccleſiaſticall; as* Iuſtine *and many others. To lead your hand in this matter, I giue you this letter, which containeth a forme of Soliloquies, ſeruing to further your daily repentance, and ſound affection towards God; keepe it for your priuate vſe. And the Lord Ieſus, the quickening Sauiour, be with it to the end abouenamed.*

Your louing Brother,

Paul Bayne.

HOLY

SOLILOQVIES:

Or,

A Holy Helper in Gods *Building.*

WEE liue in the laſt, and moſt perilous times, in vvhich the power of Godlineſſe is much decayed; and Loue, through abundance of iniquitie, much cooled. Now, there is no one thing which more breedeth this conſumption of Grace, and growth of the contrarie, than the want of ſuch Spirituall Exerciſes as awaken grace, and renew the ſtrength of it in vs, from one degree

gree to another. For as not blowing, brings the fire to be extinct in time, no leſſe than the procuring cold water to be powred vpon it: ſo the ſlouthfull, not rowſing vp themſelues, killeth grace, as well as the wilfull, liuing in ſome knowne ſinne; death followeth vpon both. The difference is; one is violent and ſpeedie, the other is (as wee ſpeake of Conſumptions) gentle, and lingring, but no leſſe certaine. Now, though there are many meanes whereby the ſoule doth ſhake vp it ſelfe, yet there is none more fruitfull, than for a Chriſtian to accuſtome himſelfe to *Soliloquie*, taking words to our ſelues, betweene God and our owne ſoules. Words ſerue not onely to open our minde, that others may conceiue our meaning, but to honour God (who vnderſtandeth vs, without them) and are as it were Bellowes to blow vp our affections, when their deuotion cooleth. Sinfull paſſions will preuent our wills, and come

come (as wee ſay of foule Weather) before they are ſent for. But for holy affections (ſo ponderous is our corruption, which preſſeth downe) vnleſſe wee labour the thing with our hearts, they will not riſe to any purpoſe in vs. God therefore hath commanded it vnto vs; and complaineth, when it is neglected. Take words to your ſelues: None awaketh himſelfe, to lay hold on God: None ſayth, What haue I done? And the moſt excellent men of God haue abounded in ſolitarie Conferences with God and their Soules; as both Sacred and Eccleſiaſticall Story teach, by the examples of *Dauid*, and others, Saint *Auſten*, *Anſelme*, and *Bernard*. The fruit of this Exerciſe, hath made me ſet downe (for the helpe of Nouices, who haue not beene exerciſed this way) a Forme of Words, which might containe fit Soliloquies, to further vs in ſound Repentance, and good Affection towards GOD. Firſt there-

therefore, to deale with you in Repentance; then, to helpe you forward in Loue, and New obedience.

The Lord preacheth Repentance ſtill vnto vs. If a Meſſenger knock at our doore, and anſwer bee returned, he is gone forthwith to thoſe that ſent him. So, if the Plague, and ſuch like Meſſengers, which God ſendeth to vs, had that which they come for, they would not ſtill ring the Bell at our doores, and call vpon vs. Neyther doth God wait for Repentance onely from the wicked, but he would haue his deareſt Children meete him, condemning themſelues, *Luke* 13. 5. If yee repent not alſo more and more, when yee ſee the examples of Gods wrath, yee ſhall alſo periſh.

Firſt, to ſhew you what this is, I ſhall by this meanes ſtirre you vp vnto it more fruitfully. By Repentance, I meane nothing elſe, but *godly ſorrow for ſinne*, wherein the ſoule

ſoule humbleth it ſelfe before God, and commeth home to him. It is not a worldly ſorrow, like theirs in *Hoſea* 7. 14. which maketh vs whine, becauſe the World is hard; nor yet a hopeleſſe griefe, for feare of puniſhment: but a griefe for ſinne, as it diſpleaſeth God; whoſe loue, through Chriſt, wee haue felt ſhed in our hearts; whoſe mercie wee ſee it is, that wee are not conſumed; yea, whoſe fatherly affection doth ſeeke to call vs home by louing Correction.

Now in this ſorrow, the ſoule doth humble it ſelfe: For this is the nature of Repentance; it will make vs take ſhame to our ſelues, partly, by ſeaſonable acknowledgement of theſe wayes, wherein wee haue moſt prouoked God; partly, by iudging our ſelues as worthie to bee cut off, that wee may finde grace in his eyes, and not bee condemned: And together, with grieuing and abaſing it ſelfe, the ſtray-ſoule commeth home to God,

pur-

purpoſing through his ſtrength, to leaue thoſe courſes wherein it hath grieued him, and to cleaue to him in all his Commandements. Looke then, if entring into your owne hearts, yee finde, that as much as hath beene amiſſe, by deſpiſing Gods mercy and patience, yea, his goodneſſe, giuing you the Call of his Word, and Corrections; yee are grieued, that yee haue beene ſo vnkinde and vndutifull to ſo kinde and carefull a Father. If yee finde, that where it is to his glory, yee loue to confeſſe your vnfruitfulneſſe, and to condemne your ſelues, and doe with a true purpoſe of heart, ſtrike a new Couenant with God, to forbeare your owne wayes, to walke more fruitfully before him, ſo farre as his Grace ſhall preſerue you in the one, and ſtrengthen you in the other (for all our ſufficiencie is from him:) if yee finde theſe things in any meaſure, then reioyce; for God hath giuen you Repentance, to eternall life.

But

But if your hearts haue neglected this exercise of a broken spirit, and if your conscience tel you, that there hath beene little or no griefe this way, then yee must bee intreated, that whilest it is called to day, that Gods grace doth still inuite you, ye would not harden your hearts, but prepare to meete him. Weepe not for mee, but for your sinnes, saith our Sauiour, *Luk.* 23. 28. And blessed are they which mourne in this kind: the Lord carrieth an hand-cher-chiefe to wipe away these teares; hee is nigh to comfort these hearts: these April-dewes bring Mayflowers; such as sowe in teares, shall reape in ioy. Is it not better for vs, to take the rodde into our owne hands, and beate our selues gently, then force the Lord to chasten vs, who is a consuming fire? If the Lord see, that we are but willing to cast downe our selues, and to deale with our owne soules, hee will couer our heads in the euill houre, whereas his negligent

Children

Children ſhall taſte of his temporarie diſpleaſure. Delay not this: Our ſoules, in ſwaruing from God, are like Bones out of ioynt; the longer they goe ſo, they proue more painefull; if wee take them betime, they are ſet more eaſily. Wee will take Phyſicke, purge, or ſweat, to preuent the growing of a diſeaſe vpon our bodies: ſhall wee not be wiſe then for our ſoules? The vomit of the ſoule, is the griefe of Repentance: take it betimes, driue it not off, till the Lord be forced to viſit. Now if God giue you to deſire, that your hearts were broken in his ſight, but yet yee finde it will not be, partly for the hardneſſe of your hearts, partly for other lets and impediments: I will helpe you a little at this lift; firſt, giuing you rules for the out-wreſtling of impediments; ſecondly, for the blowing vp of your deuotion in this exerciſe, which of all ſacrifices is the moſt acceptable. Now for hinderances, yee muſt

make

make account to meete with them, if ye purpoſe more ſeriouſly to call your ſelues to a more ſtrait reckoning for your wayes. Sometimes inward indiſpoſition will grow vpon you: Againe, the Diuell will want of his will, but ſome ſinne or other ſhall ſo cloze with your ſoules, which will, like a Thorne caught in the foote, hinder your intended iourney. If yee eſcape theſe, he will further ply you with diſtractions from things, and perſons, which are without you; This or that is neceſſarily to bee done; One or other is to ſpeake with you. Furthermore, if yee looke ſeriouſly to this good way of Repentance, hee will ſuggeſt, What needeth ſuch adoe? God is more mercifull, then to require ſuch ſtrait courſes. Whom doe you ſee to vexe themſelues in ſuch a manner? Yea, ſometimes hee makes the entrance difficult, and comfortleſſe, to ſee if hee can diſmay vs from proceeding. Finally, hee will

harpe much on this ſtring: Wilt thou bid adue to thy pleaſures, and betake thy ſelfe to ſo painefull a courſe? And this is the *Loth to depart* hee ſingeth to the ſoule that looketh towards God: firſt, to ſpeake in generall to them; then in particular, to this laſt and maine detention. Now, that wee may ſafely paſſe theſe Rockes, wee muſt firſt ſeriouſly conſider the malice of the Deuill againſt vs, who by all poſſible meanes hee can, oppoſeth the comming-acquainted with this exerciſe. While wee are in our owne wayes, the coaſt is cleare enough: but when God giueth vs a good motion, and purpoſe, the Deuill doth watch it, as one ſhould an Infant, that he may kill it in the Cradle, yea, ſmother it in the Wombe, where it was conceiued. Thus, Lord, when thou ſendeſt, by thy Spirit, a motion into our hearts for our ſoules health, hee laboureth to make vs quench the Spirit, and ſo to double our Condemnation.

Now

Now then, ſeeing the malice of the Deuill, yee muſt labour (ſecondly) to feele your owne weakeneſſe, that there is no ſtrength in you to encounter with the enemie, and ſay thus to your ſelues: Lord, thou knoweſt it, I haue no ſtrength of my ſelfe; nay, I haue that which preſſeth me downe, which would make mee thinke, there is a Lyon in this way, and ſlip my necke out of this Collar, though there were no other with-ſtanding mee, nor ought without mee, that ſhould let mee: How then ſhould I bee able to goe ouer ſo many things, without aſſiſtance? Then yee muſt, in the third place, looke vp vnto Chriſt by the eye of Faith (finding the Deuils oppoſition, and your owne infirmitie) who giueth not onely the will to vs, but the deed, and worketh all our workes for vs. Speake to him, and ſay: Lord, thou canſt helpe me; and as thou haſt put this into my minde, and taught me to know this piece of thy

holy will, ſo I entreat thee to accompliſh it in me: it is not I, but thy grace in me, which muſt effect all. As a Childe who goeth with his Father, led in his hand, if hee come to a Stile, or Bridge, hee will cry to him, to take him and lift him ouer; ſo muſt we to our heauenly Father, cry to be taken vp, aboue all theſe hinderances. This is an excellent remedie: when we behold Seas before vs, Mountaines on each ſide, Armies of enemies behinde vs, all hindering our going forth of our ſelues; and in all, the Deuils power: then to ſtand ſtill, and looke for the ſaluation of the Lord. And here it is good to thinke on theſe quickning places of Scripture: Enter in at the ſtrait Gate, *Matth.*7.13. Nay, Striue to enter in; for many ſhall ſeeke to enter in, and ſhall not be able, *Luke* 13.24. Seeke firſt Gods Kingdome, and the righteouſneſſe thereof, *Matth.* 6.33. One thing is neceſſarie, *Luk.* 10.42. What if one could get the whole

whole world, if hee loſe his owne Soule? *Matth.*16.26. Narrow is the gate that leadeth vnto life, and few there be that find it, *Matth.*7.14. Laſtly, yee muſt thinke, how if ye appoint to bee with this or that man, but for ſome twenty Nobles matter, (in which (perhaps) yee gaine not a Pound clearely) nothing ſhall let you: if this, or that of leſſe moment be out of order, yee ſee it, and ſee it not, yee haue a greater gaine in ſight: if any would hold you backe, yee craue pardon, yee haue pointed by ſuch an houre, to meete ſuch a one. Then yee muſt reaſon thus: Shall I be thus reſolute in executing my purpoſe toward man, when I gaine ſome ſmall matter, and ſhall I let any thing hinder me, when I am to goe to God about the greateſt merchandize of my ſoules health? Is not this to be penny wiſe, and pound fooliſh? This in generall. Now in particular. That ye may then out-grow the feare of parting with pleaſure, and conceit

of ſo much heauines in this courſe of Repentance; yee muſt firſt know, that this is a iugling of Satan wherby he holds men on in the wayes of ſinne to death. He will ſhew vs nothing but delight in euill courſes, hiding all the after bitterneſſe of them, which ſhould bring them out of requeſt with vs: ſo in good waies tending to life, he will tell vs of nothing but paine, concealing all the comfort of them, that ſo hee may keepe vs from entring them to ſalnation. Secondly, we are worſe affraide then hurt. For, like as the riſing out of the ſoft bed, ſeemeth before-hand to the ſluggard exceeding tedious, but when he is once vp, doth not dare him at all: So is the awaking from the ſleepe of ſin, and ſlumbering in the reliques of luſt, which ſtill haue dwelling euen in the beſt of vs. Who euer repented him of repentant griefe? Nay, who reioyceth not in God who giueth it, finding it more ſweet to his Soule, and more pleaſant,

then

then the pleasure of Sinne, which soone vanisheth, leauing a sting behind it? Thirdly, if we try in a repentant course to leaue the pleasures of sinnes in which wee haue liued, they will shortly haue no such power ouer vs, as to hold vs thus hard: For *Chrysostome* doth fitly liken thē to little Puppies, which while we play with them, will do nothing but leape about vs, but if we cuc.ll them a little, haue no ioy to come neere vs. Fourthly, we must not let passions blind our iudgements; but consider penitent sorrow, with the end of it, and impenitent delights with the issue of them. What is bitterer then medicine? Yet health, to which it bringeth vs, doth make it louely. What sweeter to our taste, then many things we will not touch, because wee finde they loue not vs, though we loue them, we are afterward the worse for them. In this respect therefore, were the medicine of Repentance grieuous to take, yet in regard of the euerlasting health

to which it reſtoreth vs, we ſhould like wiſe men, take the ſowre with the ſweete; yea, chooſe it rather, then to feede ſweetly on ſuch meats as pleaſe the Palate only while they are taſted, but cauſe at length vomits more bitter then death. Fifthly, ſay we ſhould loſe our delights, (though we ſhall part with nothing but ſtollen waters) is it not better, as Chriſt ſaith, we ſhould want an eye heere, and goe to heauen, then hauing it, to be caſt into hell fire? *Mat.* 18.9.

To conclude, this obiection is a ſlander raiſed vpon Gods wayes, which are full of proſperity and pleaſure; and is forcible with vs, partly, through ſlouth, which maketh vs vnwilling to theſe workes (and what is not irkeſome to a mind vndiſpoſed?) partly, from ignorant ſenſuality, which counteth nothing liberty, but licence; nothing ſweet, but what is taken in hugger-muggeer, without Gods allowance: like as ſome gallants, which thinke

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no Veniſon ſo ſweet as that which is ſtolne. This in particular to the principall impediment.

Now for furthering your deuotion in this exerciſe, yee muſt know, that there is an arte blowing vp of euery grace of the Spirit, and of this with the reſt. Firſt therefore, yee muſt enter into your owne hearts, conſidering your owne wayes. We will keepe reckoning what we runne on the ſcore with men, but rare who thinke how deepely they are in Gods Bookes: ſuch ill husbands are wee for our Soules. Now we muſt heere marke warily, whether we haue not loſt ſome graces we haue had (I meane haue them not ſo powerfully as we haue felt them) whether wee doe not giue place to ſlouth, doing Gods ſeruice coldly and ſlightly; whether we haue not forgotten our couenant made with God in Baptiſme, to wit, of dying to our owne thoughts, wordes and deedes daily; and labouring in our whole courſe

that not now we liue, but Christ in vs (as *Paul* speaketh) his Spirit teaching vs to doe euery thing as before him, and in conscience of his will, to his glory. Heere also yee must call to mind the most grieuous sinnes which yee at any time haue prouoked God with. We must not bid adieu to the remembrance of our sinnes past and pardoned, but must euer beare them in memory so farre forth as will helpe vs to the working of godly sorrow, holy bashfulnesse and lowlinesse of mind; so far as may be a spurre to more fruitfull obedience for the time to come, *Deut.* 9. Yea this remembring of the sinne past in particular, by which we haue chiefely offended *God*, and mourning for it, and iudgeing our selues in the remembrance of it, is the euidence of true effectuall Repentance: So Israel acknowledged their desiring a King: So *Dauid* his adultery and murther: So *Paul* his persecuting. Hee who is truely humbled in the sight of

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one capitall ſinne, repenteth of all. Euen as a capitall diſeaſe being taken away, which draweth on many another by conſent, the reſt are at once remoued alſo. Againe, we muſt call to mind our daily ſwernings and vnfruitfulneſſe. This is the opening and the looking on our wounds, the neglect whereof is lewd careleſſeneſſe, mortally dangerous. It is no newes, nor yet miſliked when you ſee a Souldier ſhot, or wounded: but to ſee him goe with it, neuer regard it, neuer dreſſe it, is condemned as deſperately folly: So, for vs fighting in this world, no newes, if we come by knocks and maimes; but to let them goe, and ranckle, and feſter in vs, is forlorne negligence. Now then, if thus ſetting the matter before you, yee finde not your hearts pricked with it, then you muſt (as the Prophet ſpeakes) take words to your ſelues, and trouble your owne ſoules, ſaying thus; Shall I thinke of my ſins againſt God, and not griene for them?

them? If I haue ouerſhot my ſelfe, ſo that men may haue a ſaying to mee, that doth cut mee to the heart, and I am aſhamed. If ſomewhat do but croſſe my corrupt nature, I haue griefe at will; and ſhall I not now grieue for offending my good God? If I had broken day, and not kept touch with man, I could not looke him in the face; and ſhall it not goe neere with me, that I haue kept my Couenant no better with God? If my ſeruant haue loytered his day away, and not done my worke, he bluſheth, and is afraid to come before me; and ſhall I not change my countenance, and be moued, that I haue beene ſo vnprofitable in the workes of God? By this meanes; as men being in ſwounse, when they are chafed, doe come againe: ſo ſhall our ſoules, while we thus beſtirre them, finde ſome warmth returning to them. This is a fruit, and furtherance of the grace of Repentance; whereas the want of theſe Soliloquies, is re-

prooued

prooued as a token of an impenitent heart, *Hoſ.*7.2. But if yet the heart will not relent, you muſt in the third place (ſeeing your barrenneſſe and inabilitie) turne you to Chriſt, ſpeaking in this wiſe: Were it to grieue at earthly occaſions, or that my ſelfe were diſpleaſed, here my affections would come to me before I ſent for them: but for godly ſorrow, none of it growes in our gardens; our fooliſh hearts loue not holy mourning; our hard hearts will not relent to think how we diſpleaſe thee. We therefore knowing, that there is no ſtrength in our ſelues, to any thing that is good, looke vnto thee: thou art the Chriſt and Lord, thou giueſt Repentance to thine Iſrael, and forgiueneſſe of ſinnes: thou LORD doeſt circumciſe the heart, thou hammereſt and breakeſt the ſtone by thy Spirit, making it fleſhy and tender: LORD doe thou turne vs and wee ſhall be turned, *Lament.*5.21. Thus whilé yee turne

your eyes to Ieſus the quickening ſpirit, he will be preſent to quicken this grace in you. But what if yet your hearts ſhould not ſo kindly melt within you, as yee deſire, yet all is ſafe: for this is the ſmoke of repentance which CHRIST will not leaue till it blaze forth; hee wil not put out the ſmoking weeke. This deſire and labouring after it, is happineſſe it ſelfe: for bleſſed are they that hunger and thirſt after righteouſnes. Yea vſing this courſe to conſider of your wants to chide (after ſome ſort) your owne ſoules, and to looke after Chriſt the giuer of Repentance; the ſtone of your harts (the hardnes) will come away by little and little. Yea, and when in bodily wounds the moſt approued plaiſter muſt bee laid on often; yee muſt not thinke that theſe ſpirituall euils, ſo long growing on vs, ſhould bee gone on a ſudden. I doe beſeech you therefore, as euer yee will taſte the comforts of God; as yee will finde eaſe in the

euill

euill houre, when nothing but God can refreſh you; yea, as yee loue to eſcape much worldly ſorrow, which tendeth vnto death; ſo acquaint your ſelues betimes with this exerciſe of a broken heart. Bleſſed are they which (now) mourne, for they ſhall bee comforted. And wee know much more earthly ſorrow then wee ſhould, becauſe wee will not trouble our owne ſoules a little, blowing vp that godly ſorrow which is required at our hands.

Now followeth another thing which I propounded, *viz.* to helpe you forward in new obedience, in the faithfull keeping of the Couenant. The ſumme of the Couenant betweene GOD and vs, is this; God in CHRIST ſaith, he will take vs for his people: wee promiſe him, that wee will haue him for our GOD. This therefore doth comprize all our dutie to GOD, that we ſet him vp in our hearts as God. Which thing

thing we doe, firſt, when wee grow vp to know him in all things. Secondly, when wee make him our truſt. Thirdly, when we loue him aboue all things. Fourthly, when we feare him. Fiftly, when we reioyce in him. Sixthly, when our hearts are thankefully affected to him, making him their ſong and praiſe. This is to haue him for our God; when we know nothing, truſt in nothing, loue, feare, reioyce in nothing in compariſon of him: when our hearts are thankefull aboue all to him. To ſpeake a little to the ſeuerals.

We cannot haue God, our God, till wee come to know him in Chriſt. Ignorance doth eſtrange vs from God, and knowledge doth acquaint vs with him. This *Paul* praieth for in the behalfe of his Coloſſians, that they may be filled with the knowledge of God, the ſpirits of their minds being opened to looke toward him. Euen as our image in the glaſſe doth looke toward

ward vs, from whom it is reflected: ſo God his Image in vs doth make the eyes of our minds view him, the author of it in vs. And as the eye becommeth one with that which it ſeeth, and is after a ſort in that light it beholdeth: ſo are we by the viſion of God, which is begun in vs, one vvith him, and in him. Now this knowledge conſidereth God three vvayes; either ſimply apart from all other reſpects, and thus it containeth the Spirituall eſſence in reſpect of his properties, into which this ſelfeſame nature is diſtinguiſhed; the Father, Sonne, and Holy Ghoſt, all of them hauing the ſame ſpirituall eſſence: as if I, and you vvith ſome third man, might be ſuppoſed to haue all but one and the ſelfe-ſame ſoule and bodie, being diſtinct perſons. Or elſe it conſidereth God, as made manifeſt in our nature: for Ieſus the Sonne hauing the ſame nature vvith the Father, hath taken ſuch a ſoule and bodie, as wee

haue

haue (ſinne onely excepted) to the fellowſhip of his perſon; and thus is become *Emanuel*, God vvith vs, or God manifeſt in our nature. In vvhich humane nature, God the Son ſuffered death for vs; in vvhich likewiſe hee manifeſteth his diuine power, by raiſing it vp, and glorifying it in heauen. So that hee that was dead in his humane nature, is now aliue in it for euer, hauing ſwallowed vp death in victory. Laſtly, it conſidereth God, manifeſted in Chriſt, as he is become our God by Couenant, in regard of ſuch things as his faithfull mercies doe vvorke for vs. Hee in Chriſt is our iuſtifier, our ſanctifier; he vvho helpeth vs in conquering the remnants of our naturall corruption; our Redeemer, who deliuereth vs from all our troubles; the God that careth for vs, giueth vs euery good gift, bleſſeth vs in our eſtates, feedeth vs, giueth vs, and all his belooued, ſleepe, defendeth vs from all euill, keepeth

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vs by his power vnto ſaluation, is the beginner and ender of all good graces in vs. But how ſhort are wee in this point? Wee are like Infants, in a manner, new-borne: they are kept by the louing Parents from fire and water, they are fed, layd to ſleepe, made readie and vnreadie, and ſhifted in their ſcapes; but they know not who doth all this for them: ſo doth our heauenly Father by vs in Chriſt; but (he knoweth) little vnderſtanding haue wee of him: For though God be Light it ſelfe, a Spirit which brightly ſeeth all things in Heauen and Earth, to whoſe pure brightneſſe, the Sunne is darkeneſſe; yet the weakeneſſe of our ſight is ſuch, that wee cannot looke againſt it: as the Bat and the Owle cannot endure to ſee the bright Beames of the Sunne in the Firmament.

Yee muſt therefore take notice of your ſpirituall Blindneſſe, and come vnto him who ſelleth the Eye-ſalue, which hath the Spirit

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of Illumination, who openeth the Eyes of the Blinde; cry to him for mercie. If your Eyes were much bloud-ſhot (your Eyes wherewith yee ſee but one another, Creatures like your ſelues) yee would ſeeke out for helpe for them, and waſh them with ſtrong ſmarting Waters, but yee would reſtore them: And will yee not ſeeke to your God in Chriſt, to reſtore the ſight of your ſpirits, wherewith yee may ſee him, and the things of your peace within the Veile, euen in the Heauens? Nay, yee muſt be aſhamed, that yee take no more knowledge of your God in the whole day. If our children, when we are beſide them, ſhould through rudeneſſe and careleſneſſe not once caſt a looke at vs, as acknowledging our preſence; would we take it at their hands? Might not euery one ſay, Theſe were better fed than taught, which are thus graceleſſe? Let vs apply it to our ſelues, who ſeruc our God and Father little better.

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Now, that wee may ſet vpon this Suite with the better hope, let vs remember, that God hath promiſed it vnto vs; this is his Couenant, wee ſhall know him, from the greateſt to the leaſt of vs. But leſt I grow too tedious, I come to the ſecond.

Wee muſt truſt in God, hauing all our hopes on his mercie and truth towards vs; and theſe two goe together. Men ſometimes, the more we know them, the leſſe we truſt them, and that deſeruedly: but *Pſalme* 9. 10. Such as know God, ſhall truſt in him.

Whoſo repoſeth all his confidence in God, hee taketh him, in ſo doing, for his God. As the Scripture ſaith in this reſpect, the couetous man is an Idolater; hee taketh his money for his God, becauſe he putteth his truſt in vncertaine riches: his wealth is a ſtrong Tower in his conceit, and hee truſteth in the Creature, which draweth his heart from God, ſayth the

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Prophet, *Ier.* 17. 5. Teaching vs, that then our hearts are vnited to God, when the affiance of them is ſet on him. Now, though we ſhould liue by the Faith of the Sonne of God; truſting on him for the giuing and maintaining of all our good, both temporall and eternall; leaning on him for all defence, and deliuerance from euils ſpirituall, yea, and corporall; caſting all our care on him; hauing no confidence in the fleſh, but reioycing in Chriſt Ieſus: though this be our dutie, yet wee are exceeding weake, and full of vnbeliefe. This will appeare, by our want of feare at the threatenings of Gods Word, which maketh vs looſely alſo to looke after his promiſes. Did we beleeue ſuch threatnings, If yee liue after the fleſh, yee ſhall die? wee would tremble, when we fauour our ſelues in our owne wayes: the Deuils beleeue, and tremble. And ſo, truſting ciuilly in any mans Word, or Bond, wee doe ſeeke them carefully, and

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are glad when wee haue gotten them; and, as wee ſay, wee write vpon them, that wee ſhall haue ſo much money at ſuch a day, vpon a ſubſtantiall mans Word, or Bond, giuen vs. But God, who promiſeth all good things in this life, as well as in the life to come, his Seales we ſeeke not after; which is a ſigne of our great vnbeliefe in them. Secondly, by reſting our hearts in outward things, and by being diſquieted when wee want them; this alſo is a ſigne, that our hearts are vnbelieuing.

While we haue meanes, or good likelyhood of this, or that, wee are well; let theſe faile, wee are troubled: Which ſheweth, that wee reſt not vpon the Word of God, which is as ſure in the want of all things, as in abundance; but that wee leane on ſuch things as we ſee, and haue in hand. Suppoſe a man had Crutches vnder his armes, but leaneth not at all on them as he goeth; take them away, and he walketh

keth as before: So, did wee not truſt, and leane on the things ſeene, but on God, who is not ſeen, looking on him by the eye of faith, we ſhould goe as vpright, when all things to ſenſe ſeeme contrary to that wee beleeue, as when our feeling is fed aboundantly. Thirdly, did wee reſt in God and truſt in him, who is all in all; we would ſeeke to him for his bleſſings, more then for the meanes, which by his bleſſing effect this or that; whereas we labour not to make him ſure to vs, but to get the meanes, and, then we think al is wel with vs. Novv then, vvhen ye finde your vnbeliefe, yee muſt make it odious vnto your ſelues by ſuch like conſiderations; Shall I ſeeke after the word of man ſometimes, to ſecure me but of ſome twenty Shillings matter? and ſhall I not ſeek after the precious promiſes of my God? Shall I truſt to a man promiſing this, or that? and ſhall I not truſt my GOD, vvho is truth it ſelfe, and cannot lie? Will not

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ſuch a ſubſtantiall man think much, if I take not his bare word? And ſhall not I take my Lords Word, and Seale, and Oath? Hee hath ſworne to bleſſe vs, with all his bleſſings in Chriſt: ſhall wee not beleeue him, vnleſſe hee leaue vs a pawne alſo? Thus then, when ye feele your vnbeleeuing hearts to trouble you, ye muſt look to Chriſt, the author & finiſher of your faith. Speake to him thus; Thou haſt begun, and thou muſt finiſh: I beleeue; helpe my vnbeliefe, and encreaſe my faith.

The third point is, We muſt loue him. Loue (wee know) makes a man and woman, One; and the ſame doth couple vs to God. Here wee muſt labour to ſay from our hearts; Lord, what haue wee in Heauen, but thee? or in the Earth, in compariſon of thee? Now, though wee doe loue him, yet our affection is but weake; and aboue all things, wee had need to mend in this behalfe. Trie your loue, and

then iudge of it. Thoſe yee loue, doe yee not loue to be preſent with them, as yee two one with another? If one of you bee out of Towne, doe yee not thinke long till yee meete againe? Are not wee grieued, to heare them wronged by word or deed, whom wee eſteeme dearely of? Doth it not cut vs, if we our ſelues doe them any harme? Are wee not glad of a Letter (in abſence) from thoſe we loue? Now then examine your ſelues: Doe yee not finde little ioy, in comming priuately or publikely into Gods houſe, or preſence? Nay, wee are like children, who can play abroad all the day long, and neuer looke in, to their Parents. When doe our hearts long to be diſſolued, and to bee with Chriſt? Though God, through ſundry troubles, doth euen ſmoake vs out of this World, yet wee will not come away, in our affections. When wee heare Gods Name blaſphemed, and ſee all wickedneſſe committed, doe our eyes

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guſh out with teares? Or doe wee not, when our ſelues offend him dayly, paſſe it ouer, taking too light penance of our ſelues? Doe wee, with *Dauid*, delight in his Statutes more than in all wealth? His Word is his Letter to vs. By ſuch like Conſiderations, diſcerning your want of loue to God, yee muſt ſhame your ſelues. If a Woman ſhould be dead in the Neſt, when her Husband were before her, but ſhould bee affectionate to euery ſtranger? If ſhee ſhould not care how long ſhee were abſent from him, but thinke her ſelfe beſt, while they were aſunder? If ſhee cared little how her louing Husband were offended, caſting that at her heeles, which hee takes to heart; were not this ſhameleſſe behauiour in her? And ſhall not we be aſhamed to ſhew no more loue to thee, to whom our ſoules are married in Chriſt? Then yee muſt goe and confeſſe, that your hearts are full of Harlotry, and falſe loue. Yee can

loue your ſelues, yee haue affection enough to the things of this world; to the gifts of God, and thoſe the meaneſt, more than to the giuers: as Harlots to Rings, Gold, Bracelets, more than to the ſenders. Therefore, beſeech him to purge your hearts of this, and to fill them with the loue of himſelfe: for this is the promiſe; I will circumcize your hearts, and make you loue me with all your hearts. Before wee paſſe from this Head, a Queſtion may be mooued, common to all theſe affections; namely, What we may iudge of our ſelues, ſeeing our hearts more ſhine in loue, feare, and ioy at worldly things, than about God, and the great benefits giuen vs in Chriſt?

The anſwer is: Firſt, in many earthly things wee haue a double cauſe working in our affections; as in louing the Wife of ones youth, and in bewayling the death of ones Parent: and whereas the motion of our affections, in things ſupernaturall,

naturall, is purely from Grace, Nature ſetting no hand to this buſineſſe. Secondly, affection is not to bee meaſured by the indeliberate paſſing motion of it, but according to the ſettled habit from the iudgement and eſtimation which the minde maketh of this or that obiect. A man laughes at a toy: hee is not preſently ſaid to ioy in that trifle more than in all other things, becauſe the act of his ioy is more liuely here than in greater matters. A mans affections more ſtirre about a ſtranger, in entreating him, than to his Wife, for the time, whom hee yet loueth more deare. Thirdly, affections if they be comparatiuely conſidered in vs, are, though leſſe in quantitie, yet greater in vertue: as Corne, when the Weed (as Carloe) is higher and greater, yet this is ſtronger, becauſe in time it ouer-groweth, and killeth the Weed, which farre exceedeth it: So this loue, though little, in compariſon of ſelfe-loue, loue to

the creature (the ſame being in the other affections) yet in time it ſhall ouer-grow and kill this Weed. The loue of the Spirit is ſtronger than the loue of the World. If therefore yee aske, What one ſhould thinke, that findeth his affections thus? I anſwer: If hee finde them ſtronger, there are two cauſes to one; where Nature and Grace worke ioyntly, hee muſt not wonder at this matter. Againe, though wee feele their working more ſtirring ſometimes to things earthly, yet out of iudgement and ſettled courſe, wee that are the Lords, doe moſt affect him. Thirdly, we know that our affections towards God, though but as a graine of Muſtard-ſeed, ſhall out-grow all this Choak-weed of inordinacy, which we feele in this behalfe. In the meane while, the feeling of this diſtemper, muſt make vs ſtill ſeeke the rectifying of it, and the healing of the lamentable vanitie, to which the affection is ſubiect, by reaſon of ſinne.

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The fourth thing, is the feare of God. Sanctifie the Lord in your hearts, make him your feare. Feare to offend him, who when the body is killed, can caſt the ſoule into Hell fire. We ſhould reuerence his excellent Maieſty, and dread to offend him, becauſe hee hath beene gracious vnto vs, and hath power to doe with vs whatſoeuer hee pleaſeth. Were there any from whom wee had Houſe and Stocke, ſo that hee could turne vs out of all at his pleaſure; would we not walke very circumſpectly, fearing to doe that which might alienate his fauour? Againe, if the Maieſtie of a mortall man doth affect vs (as of the King) with reuerence, how much more ſhould wee bee affected with the moſt glorious Maieſtie of the moſt high God? Now yee muſt know, your hearts are much void of this. Alſo the thing it ſelfe ſpeaketh: Doe yee not feele (when in prayer yee are to ſpeake with God) that there is a reuerence in your hearts

beſeeming ſo high a Maieſtie? Doe yee not feele a want of dread at his Iudgements, which ſo long haue beene vpon vs, and ſtill houer about vs? And what awe is in vs, making vs fearefull by ſinne to diſpleaſe him? Alas! Preſumption, ſecuritie, and hardneſſe of heart, theſe Weedes grow ſo high, that wee can ſcarce diſcerne the Fruit aboue-named. Now then yee muſt worke this want vpon your hearts, as the former, ſaying; If I were in the preſence of ſome great Perſonage, and ſhould carry my ſelfe rudely, without reſpect, would I not bluſh? And ſhall I not be aſhamed, that I haue no more reuerence when I come before thee, O thou God of glory? So, for want of dread: Shall the Beaſts tremble, when the Lyon roareth? yea, ſhall the Deuils tremble to thinke on thy Iudgements; and ſhall I bee ſenſeleſſe, and no whit mooued? So, for want of awe, in regard of Gods Lawes: Shall I dare as well

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to take a Beare by the tooth, as to breake the Kings Law, especially where he threateneth Limbe, Life, or Libertie: And shall I not be afraid to trespasse against thy Statutes; the breach of which, is punishable with eternall death? Is there none but thee, whom wee may make bold with? Shall I be so foolish, as to feare Sickness, Pouertie, and mens displeasures: And shall I not be afraid to breake thy Commandements, if men note me to hit me in the teeth with precisenesse? Shall I not be afraid to prouoke by sinne thy wrath, who art a consuming fire? What is this, but with little Children, to be skarred with a Bug-beare, harmelesse; and to bee dreadlesse of fire, and water? Lastly, wee must looke to God in conscience, how this affection is peruerted in you; confessing to him, that yee can feare the faces of men, and things that are, or seeme hurtfull to your selues; yee can demeane your selues reue-

rently toward ſuch as are in requeſt among men; but toward him, yee finde great want. Pray ye therefore to him, to put it into your hearts: hee hath couenanted, to put his feare into your hearts, ſo that yee ſhall not depart from him.

The fifth thing is, to reioyce in God, and to haue him in your hearts; for God bindeth you to reioyce in him: Reioyce in the Lord alwayes; againe, I ſay, reioyce. Delight thy ſelfe in the Lord, and hee ſhall giue thee thy hearts deſire. Let not the rich man reioyce in wealth, the ſtrong man in ſtrength, the wiſe man in wiſedome, but that hee knoweth me, ſayth the Lord. For what we make our chiefe ioy, that is our God: for the heart reſteth principally in that with which it is moſt delighted. Now what is more equall, than that we ſhould ſolace our ſelues in him with ioy vnſpeakable and glorious, who hath deliuered vs from death, and ſinne, and Satan? (who, as

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Gods executioner, hath power on ſinne and death) In him, who is a Light and a Shield; that is a Fountaine of all good, and defender of vs from all euill; able to maintaine all the good, both ſpirituall and corporall, which we haue, and giue vs whatſoeuer is wanting. But if we marke our hearts, our ioy is much depraued, (ſo that *Salomon* ſayth not vvithout cauſe, that our laughter is become madneſſe:) for our hearts are not cheery, this vvay. Tell them of the precious benefits vvhich are giuen in Chriſt; Pardon of ſinne; Peace (the beginning of euerlaſting life) through the worke of grace; Hope, through Chriſt, of the Heauenly Kingdome: vvhy? they can heare all this, and be ſo farre from leaping vvithin vs, that vve can hardly diſcerne them to mooue. Nay, if vve marke them the better, vve ſhall ſee, that vvhen vve vvould hold them to the remembrance of ſuch things; vntill they haue broken looſe from vs,

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they are not in their kind, and cannot be lightſome: as if God were the damper of our mirth, and not the matter of our exulting, and gladneſſe.

Now when yee cannot obſerue any reioycing in the Lord, yee muſt ſhame your ſelues, by laying to your hearts the caſe in other matters. If I ſee ſome Toy, or heare ſome Ieſt, I cannot containe my ſelfe: If I heare ſome good newes, or meete with ſome proſperous ſucceſſe in my worldly affaires, I cannot bee pleaſant enough: If I be paſſing my time away with my friends, at their courteous inuitements, or if I be at my ſports, it goeth on merrily; deadneſſe and vncomfortableneſſe, I feele them not for the time. I ſhall haue laughter enough at ſome merry Conceit, or a Feather, till I tickle againe; and ſhall I not reioyce at the Goſpell of God, or good newes from Heauen, touching the ſaluation of my ſoule? Againe, ſhall I be cheery,

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and laugh with my friends; and ſhall I be all amort, when I draw neere my God? Shall I be glad of acquaintance with man, and not be glad that I know God in Chriſt, who is Life euerlaſting? Shall the wicked reioyce, in ſeruing Sinne, and Satan; and ſhall I bee without mirth, in ſeruing my God? Our reioycing is earthly, little ioy of the Holy Ghoſt dwelleth in vs. Wee are like ſuch as are ſicke of light Frenzies; they will laugh at their ſhadowes, wee at our fancies; they ſee not into any point of moment, we diſtaſte that which ſauoureth of Righteouſneſſe, and right reaſon. As therefore againſt the former, ſo againſt this alſo, we muſt fight the good fight of Faith; looking to him that hath ſaid, hee will make our hearts glad in his houſe; who hath promiſed to ſend his Spirit vnto vs, that our ioy may be full; praying him, that wee may feele this Fruit of his Kingdome take place in vs; that hee would

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rectifie this affection in vs, making vs to take comfort in that which is matter of true reioycing.

Sixtly, Now for prayſing God, and thankefulneſſe vnto him, (for this is the laſt thing I propounded) we haue this Commandement; *In all things giue thanks, yea, in euils:* ſhall we receiue good things from the Lord, and not euill? The Lord hath giuen, and the Lord hath taken away, bleſſed be the Name of the Lord. For howſoeuer it be, yet God is good, euen when hee puniſheth; and no wonder. Is it not ſo in bodily things? Bitter Medicines are as good, in due ſeaſon, as the delightfulleſt Dainties. And are not our inward and outward croſſes, by Gods grace, made wholeſome Phyſicke, to purge out our corruptions, and to make vs partakers of the quiet fruit of Righteouſneſſe, and true Holyneſſe? Yea, our hearts ſhould be ſo thankefully affected, that (like fire) they ſhould breake foorth,

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and inflame others. Wherein we haue holy *Dauid* for an example: *Pſal.*103. he begins; My ſoule, and all within mee, prayſe his holy Name: In the next *Pſalme*, the laſt *verſe*, he ſayth; Prayſe ye the Lord. Firſt, hee ſtirres vp himſelfe, and then prouokes others to prayſe the Lord. As the Cocke, that firſt clapping his wings about his owne bodie, rowzeth vp himſelfe, and after (crowing) awaketh others. Otherwiſe, common tearmes of thankefulneſſe, vvithout affection, are as Court-holy-water, (as vve ſay) vvhich our God, that looketh at the heart and reines, doth not reſpect: theſe are good vvords, that vvill pay no debt vvith him. And truly, there is good reaſon for this. For whether yee looke at benefits paſt, eaten Bread muſt not be forgotten, thankes muſt ſtill be greene: And doth not your particular deliuerance (vvhen many fall on each hand of you) binde you, dayly to bee thankefull?

Or

Or whether yee looke at the things yee enioy: yee know your temporall bleſſings; as tolerable health, good name and reputation, freedome from ſuit and ſeruice, abilitie rather to be helpefull than chargeable, your domeſticall peace, your libertie, without feare of reſtraint; all of them, in their places, no ſmall matters. If yee conſider ſpirituall bleſſings; that which yee haue downe in hand, is as great a worke of his mercie, as the glorious eſtate yee looke for hereafter. Is not the Lords worke more admirable, in the firſt making and quickening the Infant in the Wombe, than in feeding it there, bringing it forth, and nurſing it vp to full ſtature? So, his begetting vs againe, who were dead in ſinne, (though yet in the Wombe of our Mother, the Church) to be aliue in Chriſt Ieſus, when we are new-borne Babes in him, is more than the bringing of vs to perfect Manhood. And though it ſeeme ſtrange, yet it is

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onely in this reſpect, becauſe wee are like Infants; who liue, but yet know not that they liue: ſo, wee hauing in ſmall meaſure the Spirit, which teacheth vs to know the things beſtowed vpon vs, know not how great that Grace is, which hath beene alreadie ſhewed vs. Is it a ſmall thing, when wee were dead in ignorance, and in luſt of our ignorance, to be quickned with the Life of God, in Knowledge, Righteouſneſſe, and Holineſſe? When we were Enemies, to be made Friends, yea, Sonnes and Daughters? The Apoſtle doubteth not to reaſon from this, to euerlaſting life, as the leſſer, *Rom.* 5. 10. God, when wee were enemies, hath reconciled vs by his death; how much more will hee ſaue vs, with perfect ſaluation of ſoule and body, by his Life? that is, by putting forth the power of his Spirit. Now hee liueth, to die no more.

Theſe then are great things, as acquitting you from ſinne, and death;

death; for Christ, your Sureties ſake, hee ſending his Spirit into your hearts, and giuing you part in the firſt Reſurrection. Beſides theſe, yee muſt remember, vvhat aduerſities hee hath holpen you in, how he hath eaſed the yoake of your corruptions, vvhich haue had more power in you, than now they haue. Yea, vvhat euils he hath put by you. Haue yee not been tempted in this or that kind? It is, becauſe God in mercy vvould not leade you into tentation. Yea, this is, in ſome ſort, more to bee acknowledged than victory, vvhen yee were tempted: for not to bee tempted, is more immediately from GOD, and leſſe in mans power, than to preuaile againſt tentations. For nothing doth ouercome vs, vvithout our vvill; but vvithout our vvill, God doth leade vs into tryall: for he knoweth, we would taſte little of theſe, if it were in our power to be our owne caruers. Yee muſt be as thankefull for

thoſe

thoſe ſinnes vvhich God hath not let yee know, as for thoſe hee hath pardoned in you, hauing committed them.

Whether doe yee thinke, yee are bound to prayſe God more, if hee reſtore you, vvhen Sickneſſe hath come vpon you; or keepe you ſo, that you feele no Diſeaſe? Now, if yee conſider vvhat things God hath prepared for you, they are ſuch as eye neuer ſaw, nor euer fully entred into the heart of man. Compare the eſtate of Prince *Henrie* in his Queene Mothers wombe, vvith his condition, at full age, in all the glory of his Fathers Court, there is a broad difference, and it may fitly reſemble the difference of our preſent and future eſtate: We are borne Sonnes and Daughters of God, Heires-apparant to the Kingdome of Heauen; but while the Church doth here trauell of vs, we are pent vp in darke Cloyſters, and annoyed with much ſtench of ſinne, both in our ſelues and others:

but

but hereafter our eſtate ſhall be altogether lightſome, happy, and glorious: ſo that wee may well ſay to God, How great is the goodneſſe that thou haſt layd vp for them that feare thee? How great things doeſt thou worke for the ſonnes of men, for ſuch as hope in thee? Yee ſee then, how for things paſt, preſent, and thoſe alſo which hee hath in ſtore for vs, wee are bound to be thankefull. Now, if yee aske what it is, wherein our thankefulneſſe ſtandeth? I anſwer: firſt, in heartie acknowledgement of Gods goodneſſe to vs in all things, with conſcience of our owne vnworthineſſe, as not worthy of the leaſt of all his mercies. Compare *Gen.* 32. 10. and 33. 5. with 1. *Chron.* 29. 14. Secondly, wee muſt tell of Gods goodneſſe, that we may glorifie him before others. Come, I will tell you, ſayth *Dauid*, what the Lord hath done for my ſoule. So, *Moſes* would tell his Father in law what God had done for them.

Thirdly,

Thirdly, it doth make vs caſt about, what wee may returne vnto God, by way of thankefulneſſe: What ſhall I giue vnto the Lord, for all his benefits vnto me? Laſtly, it will make vs accuſe our ſelues, if we be backward in dutie. Thus we ſee, when we receiue any ſpeciall kindneſſe from our friends; firſt, our inward affections doe acknowledge and entertaine it gladly; ſecondly, we tell what any one hath done for vs; thirdly, we will thinke how wee may requite him, or, at leaſt, teſtifie our thankfulneſſe towards him; fourthly, wee rate our ſelues (if we goe on, and no token of good will be returned) as much to blame, that we ſhould forget ſo great a courteſie, as was ſhewed to vs.

Now then, that yee haue heard what it is to be thankfull, and what good reaſon wee haue to enforce this dutie vpon vs, we muſt lay our ſelues to this rule; and we ſhall find, that we come as ſhort herein, as in the

the afore-named. Oh! vvee are horribly vnthankfull. What good bleſſings doe we receiue, not once caſting a looke vnto the giuer of them? When we are kept in the night, and our houſes from fire, and breaking into; vvhen refreſhed with ſleepe; vvhen kept all day, in our goings out, and commings in; vvhen fed: Doe wee heartily acknowledge God in all theſe? It is hee that watcheth, or elſe in vaine they keepe the Citie: It is hee that rocketh vs aſleepe, and draweth the Curtaine of the night about vs; hee giueth ſleepe to his beloued: It is hee that wardeth about vs all the day, keeping vs in our wayes: Hee openeth his hand, and like a great Houſe-keeper, giueth vs our dayly Bread. If in earthly things, which we ſee and taſte, we cannot prayſe him; what taking ſhall we be found in, about heauenly? When yee haue your dayly ſinnes forgiuen you, in Chriſt; vvhen you are kept from the ſinne of your owne heart; the cor-

corrupt examples of worldly men; the ſpirituall wickedneſſes which fight againſt vs; vvhen yee goe in ſpirituall peace from morning vntill night, which alone is a gift paſſing vnderſtanding: Doe yee acknowledge God, with affection toward him, in all theſe? It is hee that ſhifteth vs out of the ſcapes of our naturall corruption, waſhing vs in the bloud of his Chriſt, from the filth of our ſinnes; he forgiueth vs euery day our treſpaſſes: It is his might, in which, as in a Tower, we are kept ſafe, againſt all the enemies of our ſaluation: Hee is the God of Peace, the Prince of Peace in Chriſt, who killeth the accuſing, and ſubdueth the rage and vſurpation of ſinne in vs. We are much in fault, who haue receiued good things at Gods hands, and repayed euill, and ſcarce taken notice of any his kindneſſes towards vs. God doth carry vs on the tender armes of his mercie; but (alas) little doe wee vnderſtand of him.

In

In benefits often receiued, our ſpirits doe not once looke vp to him; but as Swine take the Maſte, ſo doe we our bleſſings: Or if we doe any thing by way of thankefulneſſe, how ſlubberingly doe we turne it ouer, our affections being bent another way, rather than to the thankfull prayſing of our God? We ſerue him, as little children ſerue vs; who when they be come in to vs, from their play, and hauing gotten ſomething of vs that they want, away they goe, without reuerence or reſpect of vs: but if they know we will haue dutie, then they doe it; but in ſuch a faſhion, that wee may ſee their hearts are on their Game abroad, more than on their dutie. So, for ſpeaking what our good God hath done for vs (thankefulneſſe will not ſmother a benefit receiued) when doe we tell him, with delight of his kindneſſe? When doe we beat our braines, not ſuffering the temples of our head to take any reſt, till we haue giuen our God

God ſome argument of our thankfulneſſe? Alas! vve vſe our God, as if it greatly mattered not how hee were dealt with. Now then, take words to your ſelues, condemning from your hearts this grieuous ſinne. Say, if a man doe bid me to Supper once in a Quarter, I thanke him then; when I meete him next after, I thanke him againe for my laſt being with him; I tell him, what kinde welcome, what good cheare he made me: then I inuite him ſometime againe, and checke my ſelfe, if I forget it. But if ſome greater matter be beſtowed vpon vs, how exceeding kindly doe we take it? how doe we loue to tell of it? how doe we yeeld our ſelues vp to them that gaue it, profeſſing our ſelues to be at their commands, to the vttermoſt of our abilitie? Shall I thanke him who giueth me a Supper in loue, tell of his louing entertainment, and be aſhamed if I make no neighbourly requitall; and ſhall I not be affectionately thanke-

full to my God, who giueth mee all my dayly Bread? yea, who feedeth my ſoule with Himſelfe, in Ieſus Chriſt, (here is my body, my bloud) that I may liue for euer? Shall I not tell of the fined Wines, thoſe fat things, euen of my God, broken in his body & ſoule with ſorrowes, ſhedding his moſt precious bloud, vvherewith my moſt vnworthie ſoule hath beene fed, and feaſted? Shall I, for ſo ſmall a kindneſſe, thanke a man a thouſand times, and tell him, I am his to be commanded; and ſhall I not ſurrender my ſelfe to my God, who hath payed my debt, and purchaſed me a new Stocke, euen the hope of eternall life, with his precious bloud? Shall I bluſh at ſmall vnthankfulneſſe toward man, and not be aſhamed of great want this way, toward God? What? ſhall I be worſe to my God, than an Oxe or an Aſſe to his owner? If I ſhould ſhew one exceeding great loue, and hee ſhould not at all regard me, or returne me but

ſome

ſome common countenance; could I endure it? Thus then turne your ſelues vnto God, and ſay; I am become worſe vnto thee, than the Whelpes that feede vnder my Table, are vnto me: they will, in their kinde, fawne vpon mee louingly; and if any ſmite me, they will preſently flye at him. But my hard heart hath no power to be thankefull vnto thee, and to prayſe thee: My zeale is not moued, when thou art blaſphemed; I can ſuffer thy reproach with dry eyes, and vntroubled ſpirit. Oh, thou who requireſt of me in all things to giue thee thankes, and haſt promiſed to write thy Commandements in my heart, put into my heart a Law of thankefulneſſe. O thou quickning Spirit, quicken my ſoule this way. Now finally, for attaining a thankfull heart, yee muſt labour for theſe three things: Firſt, yee muſt quicken in your ſelues the conſcience of your owne vnworthineſſe; for wee cannot prayſe God to any purpoſe,

further then we ſee our ſelues leſſe than the leaſt of all his mercies. Euen as hunger is good ſawce, making bitter things ſweete; ſo this pouertie of ſpirit, and conſcience of our owne vnworthineſſe, doth make euery benefit amiably taſted. Secondly, ye muſt labour to worke vpon your ſelues a ſenſe of the worth of thoſe things yee enioy; in which, we greatly faile: which maketh vs vſually, that wee neuer know the price and worth of our good bleſſings, vntill we are depriued of them. And this neglect doth breed a double miſchiefe; it makes vs enioy things vnthankefully, yea, vncomfortably, (for that which through plentie ſeemeth no daintie, cannot be ſo delightfull vnto vs.) And when they are taken away, then wee come to Had-I-wiſt; and doe ſo much more penance, by how much we haue been more careleſſe. In a word, ſo much as I eſteeme of a gift beſtowed, ſo farre forth am I thankfull: Not the hauing of things,

but

but the hauing of them in eſtimation, breedes thankſgiuing. Thirdly, yee muſt labour to ſee Gods goodneſſe to you in all things: the grace of the giuer, not the gift it ſelfe, ſo much engendreth thankefulneſſe; the gift is the Shell, and this is the Meat, which taſted in the ſoule, is ſweeter than life, and maketh vs breake out into prayſes. Labour for thankefull hearts; God asketh nothing elſe but this, as a Rent for all his bleſſings beſtowed vpon vs: I will deliuer thee, and thou ſhalt prayſe my Name. We will not let goe Leaſes to men, for not paying of Rent: neyther let vs giue God cauſe to enter and ſtrayne vpon vs, and all that we haue, for not magnifying and prayſing him. Thus if God helpe you to ſtirre vp your hearts, (for our affections, in going this way, are like dull Aſſes, which goe no longer than they are beaten;) if, I ſay, he giue you grace to ſtirre vp your hearts to repentance, and to ſurrender your ſoules to him,

by eying him, trusting on him, louing him, reioycing in him, so making him your feare, praysing him by spirit, word, and worke; then happie shall ye be: If new plagues breake forth, ye shall haue your comfort in the hottest. And if ye labour to see how farre your hearts are out of frame, in regard of knowledge, trust, loue, feare, ioy, thankfulnesse, and in regard of impenitent hardnesse and impudencie which is in them, (for they cannot blush for that which God knoweth by them, though our eares will tingle and glow on our heads, if any man know ought reproachfull by vs;) if ye labour to finde this out, and then in the sight of your misery looke to Gods promise, who hath couenanted to giue you a new heart, a tender heart, in which his Commandements shall be written by the finger of his Spirit; then ye shall see that this course will let you be neither idle nor vnprofitable; yea, it shall bring you to grow vnto perfection.

fection. For as the young body, which from wholſome emptineſſe, hath freſh appetite to new ſuſtenance, taketh augmentation more and more; ſo the ſoule, which from obſeruing the heartleſneſſe of it ſelfe, waxeth dayly poore in its owne eyes, hungring and thirſting after righteouſneſſe, receiueth dayly ſpirituall encreaſe from God. Wiſe men will take the ſowre with the ſweete; and nothing in the World is gotten, without paines-taking. Therefore, if it ſeeme to haue any bitterneſſe, or to require labour, yee muſt not be diſmayed. I promiſe you, it is but (ſome little) brackiſh in the top; the deeper yee goe, yee ſhall finde it the ſweeter. Make a vertue of neceſſitie. If ye will enter into life, this one thing is neceſſarie, *Luke* 10. 42. But there is none that awaketh himſelfe, to lay hold on God. The Lord giue you vnderſtanding in all things.

Another Letter, written by *Maſter Paul Bayne.*

MY Chriſtian friend, if I had ſooner knowne of your heauineſſe, I would before this haue written vnto you: For the more arguments we haue of loue, borne vs by Gods children, the more teſtimonies wee haue of his fauour towards vs. It pleaſed God, in December laſt, to change his hand toward you, and to touch you in your Wife, whom now he hath againe viſited, and I hope to both your comforts. Truely our God (through Chriſt Ieſus) is ſo mercifull, that all things are ſanctified by him vnto our good: all afflictions, though for the preſent not ioyous, yet they bring vs afterward the quiet fruit of righteouſneſſe. Theſe euils which here euer and anon are preſent with vs, they are fitly compared to wayward and touchy-gueſts: which, while they ſtay, watch euery officer; but when they

they depart, they pay freely. So it is with theſe: they oftentimes diſquiet the frame of the whole ſoule; but when they goe away, they leaue encreaſe of grace, of faith, of patience, of experience; that the ſoule ſayth, Well, it is good I knew theſe things. But the preſent working of ſorrowes ſeemeth often farre otherwiſe: for in ſtead of encreaſing in faith, our faith ſeemeth to bee ſhaken and weakened, rather than otherwiſe; and in ſtead of breeding patience and holineſſe, our ſoules doe diſcouer more impatience, rebellion, and more vnholineſſe euery way. Now the ſoule thinketh, when thus it is ſhaken in beliefe; How doe theſe Croſſes confirme faith? and when ſuch euill, dwelling in vs, doth breake out, how (ſaith the ſoule to it ſelfe) do afflictions beget the quiet fruit of righteouſnes? I will anſwer you theſe queſtions familiarly: When Faith is ſhaken by euils be-falling vs, you aske how it is confirmed? I

anſwer you by a double compariſon: When a Linke burneth dim, to helpe the light, we knocke it; being beaten to any thing, it ſeemeth almoſt to goe forth; yet this beating it, doth cauſe it caſt light farre more cleerely.

Againe, how doth the ſhaking of a tree by ſtormy blaſts, ſettle the root and the tree more firmely, though for a while it threaten the downefall? Conceiue of theſe, and you may vnderſtand, how faith though it ſeeme to be caſt downe, yet tryed by tentations, it commeth to be ſtrengthened. Now then if you aske, how they bring forth encreaſe of righteouſnes, ſeeing you ſee more vnrighteouſneſſe breake from you by occaſion of them, then you haue obſerued in your ſelfe heeretofore: Conſider that when a veſſell of any liquor, hath mud and dregs ſettled in the bottome; it muſt be ſtirred, that which ſeemed pure, muſt be made muddie before it can be cleanſed: e-

uen

uen ſo his troubling of vs, veſſels full of vncleannes, is the way wherby God doth cleanſe vs. Now if God be ſo tenderly preſent by vs, as it pleaſed him ere-while to be, it falleth ſo out, that much gold, many precious graces are diſcerned, which we before could not diſcouer: & theſe are ſuch ſweet ſowres, ſo pleaſantly tempered, that the griefe is not ſo bitter, as the working of grace in vs is delightfull. But what way ſoeuer, calamity do not ſo hurt vs, as ſcarre vs; vs who are loued of God and called home according to this purpoſe. Thus wiſhing your peace, and hoping that all ſhall turne to good, the good of you both, I ceaſe to trouble you.

* * *

FINIS

COMFORT AND INSTRVCTION IN *affliction.*

A LETTER FVLL OF DIVINE COMforts, and instructions vnto all, in the time of sicknes, or *any other chastisements of the* LORD.

Written by Mr. PAVL BAYNE.

PSAL. 94. 12, 13.

Blessed is the man whom thou chastisest, O Lord, and teachest him out of thy Law, that thou mayst giue him rest from the dayes of aduersitie.

LONDON,
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1628.

COMFORT
and instruction in affliction.

LOuing Sister, I cannot but write you a word in the loue I beare you, hearing that your health doth ſtand more weakely with you, then heretofore. I wiſh your bodily frailty might be an occaſion to your ſoule, of returning into it ſelfe, and drawing more neere to God in Chriſt Ieſus. Euen as children loue to bee playing abroad, till night approaching doth cauſe them returne: ſo we loue not to dwell at home with God, and

and our owne conſciences in godly deuotion and meditation this way; but to be abroad in ſuch courſes, as are moſt pleaſing to our corrrupt natures, till the night of affliction commeth; in which, vnable to delight our ſelues as before, vvee turne backe into our owne ſoules, and come home to our heauenly Father. I vviſh you this fruit of your infirmities the rather, becauſe not the hauing of ſickneſſe, but profiting by it, is a certaine marke, that you are one whom God hath called, according to his heauenly purpoſe of life euerlaſting: for all things worke to their good onely, who are thus called of God, and loue him, Rom. 8. And if you receiue correction, ſo as to haue the quiet fruit of righteouſneſſe by meanes of it, then you are children, not baſtards; that looke as good mettall is diſcerned from droſſe, not by being in the fire onely, but by waxing more bright and refined by meanes of it; ſo are

Gods

Gods Children deſcried from others, not by being in calamitie, which is common to all, but by growing therby more purged from their corruption, and more ſhining in the light of grace, to the glory of their Father which is in heauen. Wherefore ſeeing it doth ſo much concerne you, to find ſome ſpirituall fruits of your viſitation, I will at this time teach you, how you may come to profit by this hand of God, which hath followed you of late with more then ordinary weakneſſe of body.

Firſt, you muſt labour to apprehend God, as a Father correcting of you by theſe infirmities.

Secondly, you muſt labor to find out the cauſe why, and to what purpoſe God doth follow you in ſuch kind. And thirdly, you muſt ſeeke to him, that he would teach you to profit, and lead you by his grace to al that which is pleaſing before him. Many account of ſicknes, as a thing which cómeth by courſe,

a thing (which may well be looked for in your yeers) which will weare away by the grace of God; onely as it had a time to grow in, so it must haue a time to goe in also; vanishing away in such thoughts, neuer obseruing the correcting hand of their God, in the thing which is vpon them. The world as it doth not know God in all that good he doth them, when he filleth their hearts with ioy and gladnesse, being worse then the Oxe and Asse, who know their Masters Crib: so againe, being drunken with ignorance, and lusts of ignorance, they know not who striketh them, when the punishing hand of God doth follow them: whereas euery childe doth know when it receiueth correction from the earthly Parent, yea, the wilde Colt doth know when the Dam doth strike it. Wherefore (before all things) labour to see God, your Fathers hand in all things. Should we beat our children, and they should seeme neuer

uer ſo much as to heed our ſtriking of them, would we not iudge their ſtate forlorne? Againe, this maketh vs returne repentantly, when we ſee our heauenly Father calling vs by his correction; this maketh vs to indeauour to be humbled vnder *Gods* hand when we thinke how God our Father is offended with vs. Finally, this maketh vs to conceiue hope, that our viſitation ſhall be for our good; the Parents hand hurteth not Children.

Now for your clearer inſpection hereinto, and for your greater comfort, I will inſiſt ſomewhat lightly vpon that in *Daniel*, Dan. 11. 33, 34, 35. where the Prophet (hauing opened the impieties and perſecutions of that wicked *Antiochus*, as likewiſe what was the ſtate of the Iew without, who had not the power of godlineſſe, in the verſe before) doth in theſe three lay downe the eſtate of the godly, while theſe fiery tryals indured. And 5. things are there ſet downe: Firſt, he deſcribeth

ſcribeth thoſe that were godly, wiſe, and ſound-hearted in their profeſſion, from this, that they did labour to bring others to fellowſhip in the ſame grace with them, through inſtruction, and meanes of that nature. Secondly, he ſetteth downe the variety of euils which ſhould befall them, fire, and ſword. Thirdly, the cold comfort and ſlender helpes which they were like to find. Fourthly, the end of all, *viz.* the purging out of all their corruptions, both of fleſh and ſpirit. Fifthly, the durance of their ſuffering, namely, till Gods appointed ſeaſon were expired. From this (that the godly-wiſe are deſcribed from hence, that they inſtruct others) obſerue firſt by the way, that a good mans property is, he will labour to make others good, he cannot goe to heauen alone; as God catcheth him, ſo he will pull his neighbour after with him, as *Philip* did *Nathanael*, Ioh. 1. 43. according to that commandement,

Teach

Teach and edifie one another, 1. Theſſ. 5. euen as a ſweet ſmell filleth the ſenſes of ſuch as are neere it, ſo grace affecteth thoſe that conuerſe with it. Now to perſwade vs to the practice of this, wee haue many reaſons; firſt, Gods glory, for the glory of a King, as *Salomon* ſaith, ſtandeth in the multitude of his Subiects; therefore, when we labour to increaſe the number of the faithfull, we do gaine no ſmall glory to God; as who then increaſe his Subiects, and enlarge his Kingdome. Secondly, the good of the party admoniſhed; for as Saint *Iames* ſaith often, by this meanes a Soule is ſaued: which is more to him that is conuerted, then if we get him the poſſeſſion of the whole World. Thirdly, for our ſelues, it doth many wayes benefit vs thus to worke vpon others; for, firſt, without vs, we hence winne our ſelues great loue in the hearts of others. This made *Naomi* ſo intereſſed in the heart of *Ruth*.

This

This made *Paul*, so affected to the Galatians, that they would haue giuen him their eyes; whereas if this be wanting, no eie is sufficient; and the neglect of this, is that, which often maketh men meete with such trickes and turnes in their deareſt friends, as are grieuous vnto them. Againe, while we doe deale with others this way, we increase our owne grace; for it is with that as our other stocke, the better it be husbanded, and the oftner it be turned, so much the more it is increased. Thirdly, in Heauen we shall haue so much more ample reward, by how much more we haue beene in this kind more fruitfull. *Dan.* 12. 3. This is first, to rebuke the vaine complaints of men, who will cry out, O what an euill world it is! Whom may a man trust now adayes? But yet neuer goe about to reclaime a man from any euill way. What doest thou complaine of an euil world. It is the worse for thee? When doest thou admonish any? Nay,

Nay, one may be in thy company all the yeere, and ſcarce heare a good word, which tendeth to make ſinne hatefull, and vertue precious in the accounts of others. What folly is this, to bemone that, which thou wilt not ſtir thy little finger to redreſſe? As if a husbandman ſhould complaine, O here is nothing in my ground, but bryers and nettles, and other weeds: but ſhould neuer manure it, ſow it, dreſſe it, &c. Euery one would condemne it as folly in him, ſo it is with vs. Secondly, this rebuketh ſuch as will not be admoniſhed: come and talke with them, harping vpon this ſtring, and they will ſay, What haue you to do with me? looke to your ſelfe, you ſhall anſwer for your ſelfe, and not for me: but we muſt haue to doe with them, and one with another: did we ſee their beaſt ready to miſcarry, vnder a burden, we are bound to helpe it, and they would not miſlike it; much more are we bound to helpe one another vnder the burden

den of ſinne. Secondly, here we ſee, that the beſt ſeruice receiueth from the world oftentimes the worſt wages. Theſe that made others turne from their euill wayes, and themſelues walked in all godly innocency; theſe are the Butts (as it were) at which the malicious world chiefely ſhooteth: thus it was with Chriſt, and the Prophets: which of them in manner were not cruelly butchered? The reaſon is, firſt, becauſe ſuch fruitfull Chriſtians, the Diuell feeleth his head ſo trod on by them, that hee cannot indure them: but will catch them by the heele, and miſchiefe them, as far as he is able. Let men flouriſh with humane wiſedome, carry themſelues for humane morall diſcourſe and complement, incomparable; he ſtirreth not at this, for all this while hee is but playd with, no ſoule is recouered out of his power, he is not diſturbed. Againe, as the malice of the diuell is againſt them chiefely, ſo the enuie of the world;

world; who cannot but hate ſuch vvhoſe vvorkes are better then their owne. The vſe of this is, that we iudge not of men according to their afflictions. Oh when vvee heare one is in trouble, then we ſay, Surely he might haue handled the matter with more diſcretion; had he beene wiſer, he might haue ſaued all this trouble. Doe we not ſee here, that the wiſeſt that were fathers begetting others to wiſedome, this is their portion? Chriſt and the Apoſtles might thus bee condemned as fooliſh; nay, ſuch whoſe ſins doe caſt them into their troubles, ſuch are fooliſh; but when afflictions come for a good conſcience, then it is quite otherwiſe. Secondly, we muſt ſit downe, and caſt our accounts before hand, that vve vvill not be diſcouraged, for that meaſure vve meet with from the World; but comfort our ſelues in this, that God will iudge vs, not according to that ſucceſſe we haue had, but according to that we haue

done, be it good or euill. Thirdly, from this, that theſe godly-wiſe ſuffer in body, as by fire and ſword; in goods, as by ſpoiling; in liberty, as being baniſhed and led captiue, and that many dayes; I pray you obſerue, that the Saints of God often ſuffer ſtrong, many, and long afflictions. Thus Iſraels poſterity endured triall 400. yeers. Thus the elder people of God were all led captiue ſeuenty yeeres; for we neede great ones, that our corruptions may be ſubdued within vs. For, as the vntamedneſſe of ſome Colt is ſuch, that vnleſſe he were ſore ridden, he would neuer be broken, ſo is it with our rebellious nature. Secondly, little things do not exerciſe our faith, and make vs to ſeek God: for as none for a little head-ach, or for the ranch of a pin, will ſeeke to the bodily Phyſician or Surgeon; So it is with the ſoule, while it is troubled with like grieuances ſpirituall. Thirdly, they muſt be great, to make place for mercy abound-

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dant from God to vs, and plentifull thankſgiuing from vs to God. If one heale a trifling matter, it neither ſo bindeth the Patient, nor commendeth the Phyſician: but if one heale vs of ſome deadly incurable thing, O we ſay then, we could neuer haue met with ſuch a Phyſician; not the like in the world againe! Secondly, they muſt be many and diuers, armies of men, as *Iob* ſpeaketh; becauſe our corruptions are of diuers kinds: and becauſe againe as the body, if it take one thing ſtil, it commeth to be ſo much leſſe moued, by how much it is more familiar; ſo it is with our ſoules, that one vniforme euill doth by little and little, through cuſtome become leſſe effectuall. It faring with a man as with a horſe; who ſtill ſpurred in one place, commeth not to feele the ſpurre, nor mend his pace when hee is pricked. As they muſt be ſtrong and diuers, ſo they muſt be long alſo; becauſe our euils which haue

beene long growing vpon vs, will not goe away haſtily; as ſtaines which are long ſettled in a cloth, require much ſcowring. Now when we daily ſpot our ſelues with ſinne, we let it ſettle in; and doe not waſh our ſelues by renewing faith and repentance: and ſo make way for the heauier hand of God, when he ſhall viſit. But it may be obiected, *Paul* ſaith, our afflictions are light and momentanie. Anſwer: Not, that abſolutely they are ſo, but in compariſon of eternitie; ſecondly, light, in regard of that which grace maketh them, when ſin is repented of, and Gods fauour not hidden from vs. This made *Paul* that he could not ſleepe for ioy, but ſung at mid-night when he was impriſoned and ſore handled. This made *Peter*, though he was to be brought forth the day after to death, he neuer ſlept better in his life: this will make vs out looke death and all euils, when we haue receiued from God the grace of repentance and for-

forgiuenesse of sins; when the light of his countenance is towards vs in his beloued. For as a playster which vpon a sore flesh causeth much smart, vpon sound flesh stirreth no paine: so troubles lighting vpon a soule healed thus, as is aboue-said, are nothing so grieuous. This must make vs prouide our selues, and arme our hearts with the comfort of the Scriptures, against we shall be tried, not being at all dismayed at them when they befall vs. If we make account of cold weather entring, then we will be appointed and get double cloathing; we must be as wise for our soules, as bodies. Secondly, we must cry to God, that he would say to our spirits by his Spirit, that our sinnes are forgiuen; that is, I am he that iustifieth thee, who can lay any thing to thy charge? and we must giue all diligence to make our calling and election sure, seeing that in these things standeth our sweete peace and comfort, when all the world

beſides can ſhew vs no comfort.

Fourthly, that they haue ſo ſmall helpe, and much diſſimulation vſed towards them; obſerue hence, that when God will try vs, men vſually leaue vs; ſo *Paul* ſaith in the ſecond of *Timothy*, that all had forſaken him, the firſt time of his appearing. Thus when Chriſt was ſmitten and attached, the Apoſtles ſhrunke away from him; according to that, when the Paſtor was ſmitten, the ſheepe were ſcattered. For of thoſe that make ſhew to be friends, many are hypocrites; and therefore they will like ſwallowes take the Summer-ſhine with vs, but bid vs adieu when winter bloweth. Secondly, many that are ſound, yet are weake in loue; and therefore not able to beare in ſufferings. Thirdly, many want courage, and therefore ſay, I can doe him no good, I ſhall be looked into; as good one beare it as moe, when we cannot be eaſed: ſo

that

that their diſtreſſed brethren may ſinke or ſwim, while they conſult with ſuch fleſhly reaſon. The vſe is, that we would all learne hence not to truſt in men, but in the liuing God; and to acquaint our ſelues with him, in whom there is no ſhadow of change.

Secondly, we muſt not be diſmaied, if many ſhrinke from vs when they come to the wetting; ſome of Gods children ſuffering in this kind, take it to heart and ſay: Oh if others had done thus and thus, I could haue borne it; but it goeth to my heart, to ſee ſuch ſerue me this part! Why, this is no great newes; doe not the Saints here; did not Chriſt, *Dauid*, *Iob* at his wiues hand indure the ſame?

Fifthly, that theſe worthy Saints haue ſuch ſtrong, many and long afflictions for the purging of them; Obſerue hence, that there are none ſo pure, but need fining, winowing, & waſhing: euen

as drosse is with siluer, offall and tare with corne, soyle with cloth; so is corruption with our nature, it will neuer quite be taken forth, till this body of sinne be dissolued; and God will haue such remainders, that we may be trained in humility by them. They are like the Swans blacke feete, in the whitest Christian. Secondly, that we weake ones may not be dismayed at that we find, when the best haue their remnants of corruption.

Sixthly, that God doth giue them to such crosses, only to purge them, &c. Note hence, that all troubles are for the benefit of vs, who are the Lords, *Heb.* 12.10. For our profit he chastiseth vs; and that they may worke to this, he doth send them by measure such, as may helpe vs, not ouerwhelme vs, *Isa.* 27.8. He doth still fit vs in our afflictions for our good, not proportion our euils to our deseruing. Secondly, as he doth send them in measure, so with his blessing; which turneth all

all things that they worke together to our good. True it is, that a while there is no ſuch thing apparant; but in the end when we ſee what God will vſe them all to, then we ſhall ſee that all ſuch conſpire to our great profit. In building a great while there is no comelineſſe, but at length when euery thing is fitted to the right place, there is a goodly correſpondence in the whole; that is, a well proportioned anſwering of one part to another: ſo in the frame of our ſoules. And hence we ſee, how wide the wicked are in their reckoning. O they thinke they haue ſped vs, they haue preuailed; when in deed they haue done good offices to vs: for God maketh them of the Scullery to ſcowre vs, Launderers to waſh vs, in the worſt things hee ſuffereth them, or wicked ſpirits ouer them to doe vnto vs. Secondly, ſeeing all our ſufferings are from God, we muſt looke for profit by euery trouble; vnleſſe we will make God not

true, or our ſelues not his children, truely godly, and louing him: and therefore they are much to be blamed, that through weakeneſſe will ſay, they cannot thinke that euer ſuch a thing ſhall doe them any good; for what cannot he make for our good, that calleth light out of darknes, if we will giue glory to his Word by reſting vpon it?

Seuenthly, that all theſe tribulations are to laſt but till the appointed time: We obſerue hence, that our times of exerciſe they are onely in the hands of God; euen as the Phyſician onely muſt preſcribe how long the courſe of the phyſicke or diet drinkes muſt bee continued; ſo muſt our God ſet the time, for which theſe troubles (which are the ſoules purgations) muſt be taken. Wicked men cannot ſet the time, for they would neuer make an end; nor yet our ſelues; for we would ſip but lightly of ſo bitter cups; this is the Lords

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prerogatiue royall, to appoint the ſeaſons and termes, wherein afflictions ſhall be continued. The vſe of it is, that we take heed of prouoking him, who hath power to hold vs vnder euils while he pleaſe. Secondly, we muſt flie to him in prayer, that he would be pleaſed to incline mercy towards vs, and make haſt. Thirdly, we muſt know, that all our continuance in afflictions is full of mercy, truth and wiſedome. If *Iacob* ſhould haue held *Ioſeph* in priſon, would he haue held him too long? no, no; much leſſe he (who is more mercifull then any father, and pitifull then any mother) will hold vs ouerlong: but ordering all his corrections by his Fatherly prouidence; will in his good time make them worke altogether for good, and not for euill vnto vs.

In the ſecond place labour to find out what ſinne it is, which offendeth God. Sinnefull men ſtrike not without a cauſe; the iuſt God, when he correcteth, hath

euer

euer iuſt reaſon: our conſciences are like looking-glaſſes, which being ouer-ſpread with duſt, do ſhew nothing; but if they be wiped cleane, then little things appeare in them clearely. Wherefore enter into your ſoule, conſider what ſtate you ſtand in before God; whether you haue that faith toward his grace which doth purifie the heart; whether you haue ſo learned Chriſt, that his vertue hath made you put off the old man, that is, deny thoſe earthly luſts, which doe leade naturall men (as it were) by the noſe; and liue godly, righteouſly, and with Chriſtian ſobriety, in vſe of thoſe liberties which in themſelues are lawfull. Many thinke, that if they know the truth, and are in iudgement againſt Popery; if they like of the preſent Religion, preſenting their bodies on the Sabbath at the publike worſhip; eſpecially, if they haue a prayer read in the houſe, and ſo a forme of priuate ſeruice, they thinke it is enough;

nough; though they neuer receiued that grace from Christ, which should season their nature with a diuine qualitie, euen as the leauen doth the lumpe of dough; and stir vp strife in them against their own corruption, which hindereth them, that they cannot doe any duty to God, so as they desire to doe. Whereas all true Christians are Christs souldiers, and find their liues a warfare; the Spirit of Christ in them striuing against their corrupt nature, and their corrupt nature lusting against the grace which Christs Spirit hath wrought in them, so that they cannot doe the things they would doe. Wherefore looke to this (deare Sister;) our best freehold, our hope of Heauen doth stand vpon it. We must not thinke as many doe, we haue not liued thus long, to call it now in question in what state we stand: such like thoughts the diuell suggesteth, that men through hardnesse of heart, and blind presumption, might fall into

euil.

euill. If you find that you ſtand in the ſauing grace of Chriſt, then you muſt examine your ſelfe, whether you haue not prouoked God, by negligent and carnall performance of Spirituall duty: as good ſtuffe may be marred in the making, ſo, the beſt duties, if our hearts be not brought into Gods ſight, and reuerently prepared in them, they are marred, being in ſuch manner performed: yea, they diſpleaſe God. Curſed are ſuch who do his worke negligently; who draw neere him, with their hearts being farre off from him: many were ſicke, many ſmitten with death for receiuing the Communion without reuerence, faith, and repentance, 1. *Cor.* 11. Examine your ſelfe, whether you haue ſet your heart to loue the Lord Ieſus, whom you beleeue to haue ſhedde his bloud for you; wee ſay, Loue deſcends, it doth not aſcend. Parents tenderly loue Children, but Children loue not Parents in that

that degree; It is moſt true, twixt vs and our heauenly Father, to whom our hearts beare too too cold loue, if the beſt of them be examined. You had more neede to locke to this, it is ſo popular a diſeaſe. Finally, conſider whether you haue not vſed the lawfull things of this life intemperately; whether you haue not neglected time, which is ſo precious; whether you haue not beene careleſſe to ſee that thoſe who are vnder your gouernment, ſhould ſerue and feare the Lord. Conſider, I ſay, ſuch like things, that you may find what it is God would haue you amend. Euen as a medicine doth ſtirre vp naturall heate to fight with the ſicke humour, which is to bee expelled by it; ſo the medicinable ſorrowes that GOD doth miniſter to his Children, doe ſtirre vp grace, to driue forth ſuch corruptions ſpirituall, as God would haue remoued by them. In the third place, finding what

hath

hath beene amiſſe, you muſt know, that you cannot redreſſe it, we cannot thinke a good thought; vve can (like Children taken in faults) promiſe to doe no more, and be in them preſently againe. Seeing then it is not in our ſtrength, to take fruit by our croſſes, further then God (vvho giueth will and deed) doth vvorke it in vs; we muſt come to him, and pray him to make vs profit. He vvho vvill haue ſinfull men ioyne inſtruction with correction; yea who putteth into men this regard of dumb creatures, that he will not ſtrike a dogge, but he will make him ſee, ſo well as he can, what it is for which he ſtriketh him; ſhall not he inſtruct vs, when his hand is now vpon vs, for vvant of duty to him? In vaine ſhould cold iron be beaten, did not fire ſoften it: in vain ſhould afflictions (which are Gods hammer) ſtrike on our hearts, ſhould not God by his Spirit, which is compared to fire, both ſoften our hearts, and enlighten vs,

to

to ſee our duties towards him. Wherefore good Siſter, ſeeke to God for this Spirit of Chriſt, which may make all ſorrowes fruitfull vnto you, and beare you vp, that you ſinke not in them: For, as bladders ſwimme aloft all waters, while they are filled with winde, ſo doe wee aboue all afflictions, while this Spirit is with vs, to ſupport vs in them. If Phiſicke be giuen a body, and it will not worke, it is an ill ſigne; if our infirmities, which are Gods potions to our ſoules, if theſe moue not our hearts to turne from ſinne, and ſeeke to God for mercy in Chriſt, it is a fearefull ſigne of a dead ſoule, from which the life of God is departed. The Lord giue you vnderſtanding in all things. Thus wiſhing you true comfort, both inward and outward, I commit you to the grace of God in Chriſt Ieſus. Farewell.

Your louing Brother,

Paul Bayne.

GOod Mr. *D.* I haue receiued your Letters, wherin the death of our friend, which before was coniecturall, is certainely affirmed: as also the manner of his death expreſſed. The latter doth miniſter comfort for the bearing of the former. For, death is not a matter of ſo much ſorrow to the godly, as the giuing of repentance vnto life euerlaſting, is matter of ioy and gladneſſe. The Lord graunt that his death, and the great mortality which your eyes haue ſeene, may be ſuch reall Sermons to vs, that we may bethinke vs of our mortality, and turne our hearts to wiſedome, ſeeke to gaine the time, which we haue heretofore miſpent, by taking all occaſions vnto good; and we haue vowed great things in Baptiſme, we haue profeſſed our ſelues dead with Chriſt, ſo that the World is crucified to vs, and wee vnto the life of the World, which

which as Saint *Iohn* expoundeth, doth ſtand in the ſinfull pleaſures, profits, and glory which the children of the World imbrace as their portion. But alas, in ſtead of making this profeſſion good, we doe liue in the World, taking in too freely and vnweanedly, the pleaſures of it, ſetting our hearts on the profits of it, more then expedient. We haue profeſſed our ſelues in Baptiſme, to be aliue vnto God, (for as the dipping or ſprinkling of vs, doth ſeale our ingrafting into Chriſt dying; ſo the comming forth, or wiping the water off, doth ſeale vnto vs this grace from God, and profeſſe it (of our part) before him, the Angels, and the Congregation, that we are paſſed from death to life, euen a life which is vnto God, and ſtandeth in knowledge, in righteouſneſſe, in holineſſe, ſo that no longer, now wee as the old men ſhould liue, but Chriſt Ieſus ſhould liue in vs. Now how dead are we in regard of this life,

who

who in the vſe of Gods manifold mercies, hath care to ſhew forth the feare of his name, the loue of holineſſe, to make manifeſt, that now he is aliue with his head Chriſt Ieſus vnto God. The careleſſe breaking of this couenant hath cauſed all this ſo grieuous peſtilence, yea, the Lord hath ſhewed how true that is, euen in his owne Children, many of vvhom he hath taken away, yet ſo corrected them, that he vvould not remoue his mercy from them, nor falſifie his truth: and therfore hee hath giuen them repentance. And if God let you ſee this couenant of yours, and the maine fayling in performance of it, you are bleſſed: Bleſſed are they that mourne (ſaith our Sauiour) for they ſhall be comforted; but, Woe to thoſe that go on laughing, for they, if they continue, ſhall waile euerlaſtingly.

Your louing Brother,
Paul Bayne.

Another

Mr. *D.* It pleaſeth God ſtill to let his hand hang amongſt you, though he hath graciouſly abated his ſtroake, yea, very many places remain infected, though many dye not of the infection: al which ſhould teach vs both to remember that which is paſt, and to feare, in regard of that which may fall out. For this is one end why God doth not at a chop remooue the euils which annoy vs, that we might the better remember our ſorrow paſt, and his goodneſſe in our deliuerance. Againe, his hand doth houer often ſtill about vs, that we might feare before him, and meete him by repentance, in the way of his iudgement; leſt if that his patience waite on vs in vaine, our ſtroke at length be redoubled. Truely men are far from this, they thinke that there is no feare, it had a time to come, and muſt haue a time to goe,

and

and the worſt is paſt; but God liketh not ſuch ſecurity, yea he often cauſeth euill to meet it, where the heart is bleſſed that feareth alwayes. Wherefore good Mr. D. doe you goe on in ſorrow, for manifold wants of duty towards your God ſo gracious, yea, accuſe your ſelfe now, as too little humbled vnder his mighty hand, when ſuch ſtrength of his wrath was reuealed. And in theſe thoughts raiſe vp your ſelfe to looke vnto his free mercy of Chriſt, which reacheth (thorow the merits of that bloud) to the pardon of all our ſins, yea, to make vs, who are the children of wrath, become the children of bleſſing, yea ſuch bleſſing as doth follow vs in all our wayes. O that is a worthy ſentence for all that haue eſcaped this hand, to thinke on; Goe thy wayes, ſinne no more, that is, make not a trade of walking after your owne eyes and hearts, leſt worſe things befall. And this I will tell you, the practice of theſe things, though it re-

reſtraine a little mirth, which the Wiſe man calleth madneſſe, yet it ſhall bring you to taſte in your ſoule a ioy vnſpeakeable and glorious, ſuch a reioycing, which the world cannot take from you.

Your louing friend,

Paul Bayne.

FINIS.